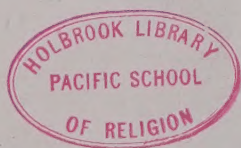


# **International Journal of Religious Education**

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**April  
1941**





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# International Journal of Religious Education

Volume 17

Number 8

April - 1941

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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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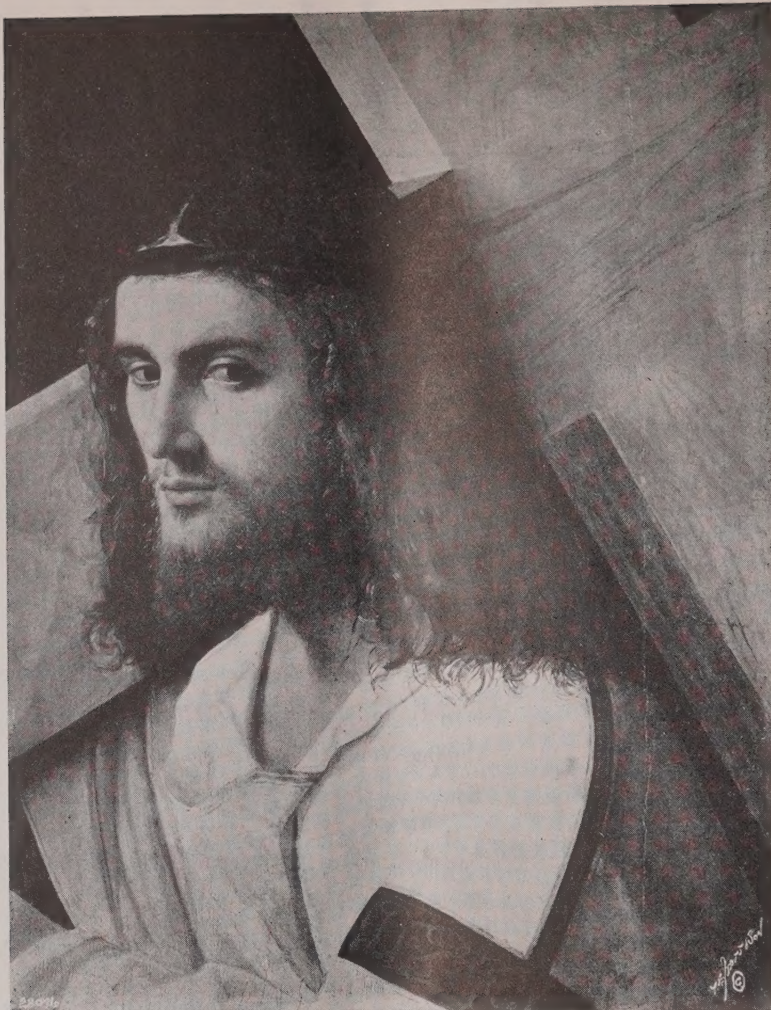
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## Christ Bearing the Cross

(By Giorgione Northern Italian, 1478?-1510)

ONE OF THE MOST UNUSUAL of the many representations of Christ on the way to Golgotha is this strange and contemplative painting by Giorgione. The tragic diagonals of the cross—symbols of suffering—are contrasted with the broad horizontal of the forehead, emphasized by the crown of thorns, which gives the painting its feeling of serenity. Also the strong verticals of the face and hair lend great dignity to the whole composition. It would seem that what the artist is here trying to say is that the cross, overwhelming as it is, has no power to destroy the Christ; his spirit is stronger than anything that can happen to him.

One characteristic of all Giorgione's paintings is their feeling of mood. Even when there are several figures in a picture each character seems wrapped in his own thoughts and unmindful of the others near him. So in this picture, Jesus seems momentarily lost in a sorrowful dream that has made him forget his own suffering. Perhaps the artist had in mind the instant when Jesus, foreseeing the destruction of Jerusalem, turned to the crowd following him and said

with great pathos, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

Giorgione, sometimes known as Zorzi of Castelfranco, was one of the great painters of the Venetian school of the Italian Renaissance, a contemporary of Titian and a pupil of Giovanni Bellini. The use of oil in painting was still new at that time and artists were just beginning to realize its possibilities for the expression of personal feeling and lyrical conceptions. Giorgione's paintings were very influential in changing art from the sculptural, almost architectural style used previously, especially in frescoes, to a fluid technique that expressed the delight and splendor and grace of the time. He was noted for his use of rich and brilliant color and for a poetical charm that pervades his pastoral and romantic paintings.

This painting is done in indirect oil on a wood panel about one and a half feet high. It was formerly in the Casa Loschi, Vicenza, but now hangs in the Gardener Museum, Fenway Court, Boston.



# Editorials

## The International Council In Its Annual Meeting

EVERYONE WHO READS this magazine is thereby, in a sense, a partner in the cooperative agency of religious education by which the *International Journal* is published, namely, the International Council of Religious Education. Therefore, we have felt it to be a service to the readers of the *Journal* to give some report each year in regard to the annual meeting of the Council.

The sessions of the numerous groups making up the annual meeting were held during the period from February 6 to 15, 1941, in the Stevens Hotel, Chicago. Almost the entire fourth floor and large sections of the third and sixth floors of a hotel which claims to be the largest in the world were taken over by the Council.

The attendance this year was the largest in the Council's history; 1,337 persons, nearly all of them professionally employed in religious education, were present at some time during the period. This was an increase of thirty per cent over last year. Sometimes the whole company assembled for a session of all groups together, and at other times, they were broken up into separate groups, in number up to twenty-five at times, all running at the same time.

The most significant thing this year in connection with the meetings was the discussion, adoption and announcement of the United Advance in Christian Education. Readers of the *Journal* have heard of this before, but they will be hearing much more about it in the future. The Advance is intended to mobilize all the forces and sharpen the focus of action and promotion for the total program of Christian education. It will bring these forces to bear particularly at four points of urgent need, namely, increasing the attendance in the church and church school; improving the quality of the educational program being carried on in the church; conducting a wide-spread program of public relations through the public press, radio, and in other ways, so as to create in the public mind a favorable and informed "climate" in regard to Christian education; and the enlistment of the resources of the lay leadership of the churches. The last members of the various professional sections and committees had scarcely packed their bags to go home on Saturday night when the wires were being kept busy in initiating the plans for getting this strategic enterprise under way at the earliest possible date.

Professor Henry Pitt Van Dusen of Union Theological Seminary, and Professor Howard Thurman of Howard University, addressed the joint sessions of all sections on the crisis facing religion today and on the spiritual unities that we all share across the boundaries of race and social class and creed. Many addresses were given also before the various professional advisory sections in separate sessions by some of the outstanding leaders in religious education and the general program of the church in the country.

The Council took action approving the appointment of representative groups from the various inter-church coun-

cils in the United States, with a view to considering ways by which they can be more closely related to each other, including the discussion of some plan by which the establishment of a single interdenominational church agency in the country can be developed. The Council also took steps toward simplifying its own internal structure by a "merger," in a sense, of the Executive Committee and the Educational Commission into a larger body to be known as the International Council of Religious Education, with two subsidiary organizations, the Board of Trustees and the Commission on Educational Program.

In addition to these special items there were, of course, a multitude of other enterprises carried on through the activities of the sixteen Professional Advisory Sections and the sixteen Educational Commission committees. A special committee appointed a year ago in regard to plans and policies and improved methods of promotion and circulation for the *International Journal* itself presented a report which was well received and endorsed. Some brief and more informal items are given on the last page—"Finally"—under Annual Meeting Brevities.

Dr. Roy G. Ross, General Secretary, was enthusiastically re-elected for the quadrennium, with many expressions of appreciation and loyal support on the part of the leaders of all the agencies in the work of the Council.

Last, but by no means least, the Council again balanced its budget.

## Ministers in the Movies

CHURCH PEOPLE often complain about the treatment of ministers in the movies.

Some say that too often the preacher is shown up in a sorry light as incompetent or unmanly, or much below some contrasted heroic male who walks away with the show. Protestants claim that Catholics get preferred treatment in this respect in that the Catholic priest appears more frequently and is never presented in an unfavorable light and that when the preacher is "a poor fish," as these critics put it, he is always a Protestant. Some have charged that there has been too high a percentage of ministers who were portrayed as downright crooks.

We would like to ask our readers if it has seemed to them that in recent years there has been an improvement in this business of showing up the Protestant minister in a false light. It has seemed so to us. The movie industry seems to be more alert to the attitude of church people at this point and willing to go out of its way to avoid offense. This change should not have been necessary, it is true, and it has not come too soon, but that it has come, we can rejoice. Perhaps also, we should thank public church opinion for its share in the change.

There are two facts to be taken into account in regard to the charge that Catholics get an undue share of the limelight. First, for the sake of immediate identification, the minister nearly always wears a Roman collar. This the public is likely to dub Catholic, forgetting that many



Protestant clergymen have a similar type of clerical dress. And again, the historical picture is likely to deal with a time and a land where Catholicism was the dominant faith. Thus it is history that determines the proportion, and not Hollywood, much as that magic city has to answer for in other respects in this matter of false proportions.

It would, we believe, be helpful to our readers, as they seek to sum up the educational results of the motion picture in regard to religion, to keep these facts in mind. For, the facts are always important in arriving at a thoughtfully Christian judgment.

## The Child Labor Situation at Present

ALL WHO ARE INTERESTED in the welfare of children have a concern about the Child Labor situation. They are interested to know how the movement to make it impossible to exploit children unjustly is getting along. A review of the situation has been helpful to us and we believe it would be to our readers.

The National Child Labor Committee is much gratified by the decision of the United States Supreme Court upholding the constitutionality of the Fair Labor Standards Act and overruling the Hammer vs. Dagenhart decision which declared the first Federal Child Labor Law unconstitutional.

This decision means that the child labor provisions of the Fair Labor Standards Act, which have been effectively enforced by the Federal Children's Bureau since October 1938, will continue in force. Thus, after a long struggle, child labor in mills, mines and factories is outlawed. It also means that now it should be possible, through exercise of the interstate commerce power of Congress, to extend Federal protection to children in other occupations which are interstate in character, but which do not come under the existing child labor provisions of the Fair Labor Standards Act. These are the encouraging things in the present situation. But there is another side to it.

Four large groups of child workers still remain outside the scope of legislation. There are children under sixteen years engaged in commercialized agriculture, in street trades, and in intrastate industrial employment, and those of sixteen and seventeen years engaged in intrastate industry of a hazardous character.

The National Child Labor Committee estimates that there are approximately half a million children under sixteen years, many in migratory families, employed in industrialized agriculture, 60,000 children under sixteen years, including both full-time workers and those who work outside of school hours, in purely intrastate employment, and 1,000,000 boys and girls of sixteen and seventeen years in intrastate industries. It should be noted that those interested in this problem are not trying to deprive children of the development that comes from a normal sharing in the tasks of the home or the farm and that hazardous employment and not employment as such is opposed for those of sixteen years and over.

The above facts are made available through the National Child Labor Committee. They should be kept in mind, especially by those who are concerned with teaching in terms of the practical problems of life. At this point, as in many others, we deal with the "cutting edge" of the Christian doctrine of worth of persons.

## New Hymn Writers Needed

IT BECAME NECESSARY for one of us recently to prepare a worship service on the home. Naturally there had to be hymns. And the place to find them was in hymn books. But did he find any? They were very few and far between, and the two or three that could be found had been used in the preceding service, because the person who prepared that had been as hard pressed as the one working on this. The only one that was really suitable and could be found in the hymn book to be cited had been used already twice in succession.

This small preachment takes fully into account what we all know—that the hymn book is a vast depository of the rich heritage of the Christian faith, a noble heritage that we all honor, as well as of the excellent work of modern hymn writers who have added to this inheritance. But, one must go on from here and point out that even our recent hymns have neglected seriously this center of all Christian education, the home. There are other new phases of the Christian movement now coming to the front that also need attention, but just now we urge the claims of the home.

Somewhere among the young people who will be in camps this summer, with the magic of the out-of-doors pulling on their unexpressed abilities, or among groups of older folk—there are the hymn writers who can lift this living institution to its proud place beside the others that have become spiritually immortal in the hymnals of the church. Would not writing a hymn on the family be an interesting and worth while experience to be undertaken by the Family Camp this summer? The *Journal* will gladly give to a worthy effort in this direction its first bow to the world.

## Nature

### A Message of Spring

I AM the world of physical nature blooming into a new riot of life and glory.

The music that bursts into being in the throats of birds.  
The color and grace that are remade each springtime in the flowers.

The renewed life of beasts.

The laws of growth that in fields and gardens are getting ready again to feed mankind.

I am all of these.

I am God's annual miracle of the spring when all things are made new.

I am the ceaseless throbbing of cells that everywhere carry the age-old mystery of energy.

I am the marvellous something that men call matter.

I am the wonder that you know as life.

I embody the spirit and the presence of the ever-living God.

I AM NATURE.

P. R. H.



# Meditations

BY C. MELVILLE WRIGHT

USING biblical incidents as parallels to situations facing men today, Mr. Wright has written a series of meditations which will be of great inspiration, particularly to lay leaders in the church. Mr. Wright is at present on the staff of the International Council of Religious Education as Associate Director of the Laymen's Crusade for Christian Education. More is told about him on "Finally—" in this issue.

## I. The Song of the Steadfast

ONE OF THE UNFAMILIAR PSALMS (the eleventh) has a message peculiarly appropriate for careful thought today. It records the triumphant answer of a man of faith when challenged by evil forces in control of subtle, powerful advocates of secularism and selfish living.

The situation was obviously desperate. The very pillars of society were being shaken. The foundations of decent living seemed to be all but destroyed. The "godless" were so secure and confident that they could openly defy the moral order and arrogantly counsel the "upright" to surrender or retreat; to "flee as a bird to the mountains"; to admit the futility of standing for righteousness and decency when the "arrow is set upon the string" and when sharp shooters are sure to get him in the darkness, if not in the light.

But the steadfast man refuses to yield! His eyes point upward and his outlook is broad. In the clear perspective of time and eternity, evil, he knows, cannot prevail. The purposes of God stand sure. If need be, he can "take it," but in spite of the discouragement, disillusionment, even seeming disaster, there is a song in his heart, a conviction in his soul. He wants to *live* for that faith in God and brotherliness and justice. He will daily strive for human betterment. If necessary, he will even die for that which he believes basic to human progress. For him no other course is possible, for it would involve wavering of faith and denial of the will of God.

The records of history tell of many such heroic souls who climbed that steep ascent of heaven. As we ponder, may we in our day of confusion, pray—

"O God, to us may grace be given  
To follow in their train."

## II. Prophetic Laymen

FROM VERY EARLY TIMES true prophets disclaimed monopoly of divine insight, authority or prerogatives. They were not magicians, or soothsayers or mere fore-tellers of coming events.

They were *see-ers* whose insight enabled them to read clearly the signs of their times.

They were *forth-tellers* who fearlessly proclaimed the consequences of wrong-doing, whether individuals or groups or nations defied the moral order and left God out of their account.

An ancient record tells us that on one occasion when Moses was wrestling with the waywardness of his people, a messenger came to report that two of the "men in the ranks" were endeavoring to persuade others to choose the

better way. Here was insubordination that must be stopped. These plain laymen had no right to usurp the functions of professionals!

To that protest came the true leader's emphatic reply—"More power to them! The task requires all of us and all of our best. Would that *all* the Lord's people were prophets and that he would put his spirit upon them!"

Think today of those devoted laymen and women whose "call" has come to serve first in their home or factory or office or store. They take those tasks seriously and with diligence strive to practice the ways, principles and spirit of Christ. Think how generous so many of them are with their time, energy, money and other gifts dedicated unselfishly to the Cause they love. What a power they also wield and how urgently God needs today the multiplication of lay recruits to redeem this war-torn world!

May a prayer like this unite us all—

"God make us men whose aim shall be  
Not to defend some ancient creed,  
But to live out the laws of God  
In every thought and word and deed."

## III. Passing Opportunities

ONCE IN THE HOME of his friends Jesus delicately, yet firmly, called for discrimination between matters important and matters essential.

One of the sisters in that home was anxious to demonstrate true hospitality. She busied herself with details to the point of expressing impatience with her sister who sought to make every moment count in searching for the inmost secret of reality which their guest readily revealed. Two of the Gospel writers (Luke 10:42; John 12:8) show Jesus' skill as he enunciates the fact that some opportunities will not wait.

A positive, practical Christian philosophy of everyday life will not neglect the "one thing needful." As we think through these fragments from Jesus' teaching may we daily pray—

- For wisdom to discern essentials which make for Christian growth.
- For spiritual capacity to recognize the urgency and distinctive quality of our God-given tasks.
- For grace to refrain from meaningless details that divert our interest from persons who may be helped to a deeper experience of God.
- For clear perspective that we may steadfastly concentrate on our tasks supreme.

## IV. Comrades in the Divine Enterprise

THERE IS an unquenchable longing in everyone for friendship that is genuine, for fellowship that is real.

Loneliness, whether in the depths of a deep, dark forest or among throngs in a crowded city, is soul-congealing.

When the early followers of Jesus found common interests through loyalty to him, they set out together as "fishers of men." The bonds of comradeship were strengthened and how those "unlearned and ignorant" men grew! They did together what never could have been done alone.

During recent months ambassadors of Christ have traveled through war-torn countries of Europe, returning to tell of amazing bonds of Christian fellowship and good will holding strong against fearful odds. The barriers of being "enemies" and the horrors of modern war have not

(Continued on page 34)



# Why go to summer school?

**You have a good time!**

**BY NINA NELSON \***

**I**F YOU WANT an experience that is new and varied, yet the most worth while of any you have had, go to a summer school of Christian education. "What!" you say, "teach in the church school all year; then, when it is time for vacation and rest, leave the family and go away to study and work in the hottest part of the summer?"

But that is exactly what several hundred people in different states and from many denominations are doing each summer. They are not only doing it but they anticipate it for weeks in advance almost more than anything else they do. The getting away from home responsibilities, sharing experiences of work, play, learning, teaching, and worshiping is an experience they do not forget.

Much time and effort are spent in preparation for teaching in the public school. Every summer thousands upon thousands of public school teachers, a large percentage of them already highly trained, go off to summer schools for a period of refreshment and improvement, acquaintance with the latest methods, and a sharpening of their objectives. How little time, in comparison, is spent in preparation for teaching in the church school! And we get results in proportion to the time and effort expended. The church school task is not more simple than that of the public school. The church school is concerned with developing a well-rounded Christian character through building up a growing conception of God and of Jesus, building Christ-like habits and helping the child to take his rightful place in the church, with a healthy interest in and a continuous use of the Bible. Can this tremendously difficult and important task be done by untrained and unskilled workers? We know that it demands thought, prayer, study and training.

**T**HE SUMMER LABORATORY SCHOOL is the best possible place for training. In the laboratory school, serving the children of the community as a first class vacation school, teachers have an opportunity to observe some of the best leaders of the country guiding children into experiences of Christian living. As they observe and as they help to plan and to teach, they study methods of procedure, they get a clear understanding of the goals of religious education, and they gain a knowledge of good materials to use with the age group with which they wish to work.

\* Superintendent of the kindergarten department of Westminster Presbyterian Church, Minneapolis. Mrs. Nelson is to direct the kindergarten department in the laboratory school at Morris, Minnesota, this summer.

The observation and the practice give a pointedness and a purpose to one's reading and to class discussions that has not been present before, and the evaluation periods following the sessions with the children help one to see why certain things were done and what could have been done better to accomplish the aim for the day. The opportunity to help plan for each day's work under the guidance of skilled leadership is itself a revelation. Here one really learns what purposeful teaching is. Some have said that they never really taught until after they had observed and helped a skillful and alert leader in the laboratory school.

One works hard in the summer laboratory school, for the observation and practice teaching, the evaluation and the planning are not all. There are general courses, such as "The Child's Approach to Religion" or "The Use of the Bible with Children" and the specialization courses directly related to the age-group with which one works in the laboratory school. And there is the library where one sees so many fine books that may not be available at home, books which open up new lines of thought, books of technical helps and resources, books for personal enrichment—there are not enough hours for the adventures in reading!

**B**UT THE MANY HOURS of hard work make play time all the more joyous. When recreation time comes students play with joy and abandon. Adults can really play, can't they? Some of us need to go to summer school to find that out again. And here is recreation with a purpose. Fun and hobbies! Skills to enhance our own recreational activity and those of our families; projects for children and youth that we may introduce into our work in the home church; folk dances and group games, and things to make, both useful and ornamental. What fun to see housewives getting a great thrill out of boring holes in a game board for Chinese checkers or learning to tool leather!

Perhaps as important as anything in summer school is the rich fellowship with Christian friends. Persons of all ages, interests, types and qualities are associated in the close bonds of common activities, a truly democratic fellowship of work and play, worship and service. Just as young people often form some of their most meaningful friendships at camp and summer conference so older people begin rich new friendships which often take them out of the old ruts.

Worship at summer school is something out of the ordinary. The early morning and evening devotional periods, the candlelight communion service, the Sunday worship, give a spiritual uplift that one long remembers.

**Y**OU MAY SAY, "But I am a mother and my family needs me at home." There is generally a way to get a thing if we want it enough. Many very busy mothers I know have gotten away, some from farms in their busiest season, one a mother of four young children. It does take home co-operation, but it can also be a worth-while experience for those at home. My own husband and three children have felt themselves quite a part of mother's several summer school adventures. Children have a chance to assume responsibilities and incidentally come to a realization of mother's many duties. When mother returns home to find everything running smoothly she has a warm glow of satisfaction, but she brings home something real for the family

*(Continued on page 34)*



# Guiding youth to beauty

By JEAN LOUISE SMITH\*

**P**LEASE MISS, won't you take us with you?"

I was just about to enter the Cloisters, that beautiful branch of the Metropolitan Museum devoted to medieval art, when two children called to me. They came running breathlessly, eager with anticipation.

"But," I said, "why don't you go in by yourselves?"

"They won't let us because we're too young. We want so much to go in."

"Come along then, but we must walk quietly, you know," I said, giving in.

It turned out to be quite an afternoon for all of us. Johnny was a medieval enthusiast by instinct and Irene was full of questions—intelligent ones that tumbled out one after another and practically exhausted my knowledge of medieval art.

The experience set me to pondering. Where does the responsibility fall for guiding children into ways of beauty? Shall it be entrusted to strangers, to the school, the home, or the church school? As if to urge my thinking further, other instances came to my attention.

Sunday afternoons at the Metropolitan Museum seemed dedicated to youth. Were these children just wanting something to do, I kept wondering, or did they come with a purpose? So I followed three long lanky youths for quite some time. Their steps led to the Italian Sculpturing Galleries. They spent a long time there and expressed true appreciation. "Boy, that guy sure knew his stuff," one of them remarked of Donatello. For what better tribute could the great Florentine ask?

What are we people in the church doing to foster this growth of beauty in youth?

## ● TRAINING IN MUSIC

Among the worth while things that are being done to stimulate an interest in music, is the growth of youth choirs. In one church it takes four choirs to meet the age needs of the children in the congregation. This is not an unusually large church either. There is the St. Nicholas Choir for boys of junior-intermediate age and the Carol Choir for the same aged girls. The St. Cecelia Choir is for high school girls and the Palestrina Choir for young men and women. All choirs meet once a week and really work—hard! And they love it! Along with their training in singing church music of highest quality, is given a careful study in the appreciation and understanding of church music. These young people sing with rare understanding and intelligence because their superior choir director and their pastor appreciate

the place of music in worship. The church is always packed when one or several of these choirs take part in a service. Parents say that their children have given up most intriguing things so that they may attend choir practice and that it is a major tragedy to have to stay home because of illness on a Sunday when their choir is to sing!

Music with a purpose! Not just a haphazard seizing of whatever comes along that might interest youth! A group of juniors in one church school recently devoted a month to the study of church music. The early beginnings of music were explored and the beauty of the Psalms was captured anew when the children learned to read antiphonally, as was done in the Hebrew services. Good victrola records and piano selections of Hebrew chants were used during the ten minutes or so that came to be known as "listening to music time." The music of Palestrina afforded an opportunity to learn two of the early chants: "Allelulia" and "Adoremus Te." An especially cooperative organist added to the enjoyment of Bach.

Kind friends loaned victrola records for our "listening to music time" and soon the department was learning to sing hymns with music by great composers. The pianist became very popular—the children lingered after the session, begging for more music. This program was carried forward by the children, whose active participation afforded an interest that led not only to an appreciation of sacred music, but also to more meaningful worship, for who cannot worship better when he understands the elements of worship?

## ● APPRECIATIVE OF PICTURES

And what of art? Every Sunday a good copy of a great painting with religious values forms the center of worship in one junior department. Often there is no direct reference to the picture—it is just there to cast its spell and help make the theme of the worship more concrete. The children usually linger after the service to look at the picture more closely and ask questions about it. Occasionally there is a period of art appreciation during which the group makes a careful study and analysis of this painting, discovering its artistic and spiritual values through learning about the painter and his message. The best art available is used as an aid to worship because religion is worthy of only the finest. It takes art and music of rare value to pull us up to spiritual heights and stimulate growth of Christian character.

## ● CREATIVE WRITING

In some children there is a natural and deep response to beauty often manifested by a creative urge not given to many. Teachers should be on the alert to encourage and foster this creative urge. Stanley quite often gives his teacher a piece of paper on which he has written his record of loveliness. His thoughts on an autumn splendid in beauty of color, are worth our appreciation:

IN THE WOODS

By Stanley Moore

In the fall I love to go,  
Tramping through the woods that glow  
Leaves of gold and red and brown,  
In the midst of Nature's sound.  
Squirrels and rabbits frisk about,  
Through the leaves, in and out.  
Birds are singing all the day,  
In their very prettiest way.

(Continued on page 34)

\* Minneapolis, Minnesota.



**D**O YOU HAVE a nursery or kindergarten department in your church school the equipment of which is pretty well depleted? You have! Why not interest those energetic young people whose misdirected talents have given the sexton gray hairs, and those shy fathers who deposit the little ones at the foot of the stairs on Sunday mornings and run? Or enlist the help of the congregation, for there's many an outgrown toy collecting dust in someone's attic. Such a method has been tried and found to work.

The equipment of our nursery department was on the downhill road. We averaged twenty-two children a Sunday in a room 15 by 15 with a scanty assortment of educational play things. Since we have an hour and a half session for this group it became evident early in the season that something had to happen if the activities in our group were to be educationally worth while. The first thing to be done was to move the first grade down stairs into the secretary's office so that the nursery group could be divided into two groups with about a dozen children in each room. Then the need for equipment became sharper than ever.

There was not enough equipment for both rooms, and the budget could not care for a large outlay for expensive equipment. Accordingly an appeal was made to the congregation. Was it a general request for toys? No indeed! The leaders knew what a collection of unusable "junk" such an entreaty might bring forth. They knew they had to be specific. So, after thinking together about the use of equipment in the church school, the congregation was appealed to for a small doll carriage, wheel barrow, small wagon, and house-keeping equipment. At first there was no response and the staff felt rather discouraged, but as the year went on every once in a while someone would 'phone and say "I've just been cleaning out the cellar and found Mary's old —. Can you still use it?"

One of our greatest needs was for large hollow blocks. We had a box of pavement blocks but none large enough so that the children could really build with them. The chairman of the Religious Education Committee was approached and asked if enough lumber could be secured to make six blocks each, the dimensions of which were to be 7 x 7 x 6, 14 x 6 x 7, and 12 x 12 x 6. The chairman, after carefully inspecting our sample blocks (borrowed from a nearby nursery school) agreed that they would be useful equipment and decided to order the lumber personally. When it came time to pay the bill there was no bill. Who the good fairy was we never found out. A word to the wise, then—get your chairman interested. (But be sure to be specific in your requests. Don't just talk about large hollow blocks, but present him with the dimensions, and if possible a sample. Let him know the educational values involved. Business men like to be concrete!)

The lumber came already cut but the problem arose as to putting the blocks together. Several of the fathers were invited to put on their old clothes, get out their hammers, planes, and putty and come along to a hammering bee. Enough young fathers were found to produce a fine set of blocks in a short evening. They worked so energetical-

# Equipment for the nursery and kindergarten

BY CAROLYN  
EDNA  
MULLER\*



ly that a committee meeting in the same building gave up in despair and disbanded early. These young men not only became acquainted with each other that evening but they also discovered something of what happens in the nursery group Sunday morning.

After the blocks were together, one of the older young people in the community willingly painted them red, green, and blue with enamel from the five and ten cent store. All who wished were invited to inspect the blocks. One of the happiest experiences of this visitation was the fact that one mother, observing her youngster actually building things which had no end of possibilities for creative play, asked for the dimensions so that her husband could make a set for the child's birthday.

The blocks have been used as a store, house, train, automobile, tree, boat, and set of stairs. How the teacher utilized them in a teaching situation one morning is described as follows:

Half the group sat with the leader listening to a story, while the other half built a set of stairs out of the large hollow blocks. The children walked up and down the stairs for about five minutes and then sat on them while they sang. Someone noticed a bird. The leader seized the opportunity to show the children a picture of chickadees and to tell the story of how the robin and bluebirds had flown away leaving the chickadee who sang, "I am a Chickadee; have you some crumbs for me," in the hope that some child would hear him and throw him some crumbs. The group sang the song, and the leader suggested that they play "chickadee." Several volunteered to be chickadees, and one youngster said she would be the little girl. The set of stairs immediately became a tree with chickadees perched on each limb. They sang, "I am a chickadee" and Lynne came out with a plate of imaginary crumbs. This was repeated two or three times when Rosamond suggested that they sing, "I am a chickadee; have you some water for me." Lynne then brought out a cup of imaginary water. At this point Marcia changed places with Lynne and became the little girl. The play was repeated but this time a

\* Director of the Hudson Methodist Parish, Jersey City, New Jersey.



greedy chickadee began to eat all the crumbs without letting the others have any. Marcia said to the offending chickadee, "Remember we always share what we have." The play ended when Lynne suggested, "Let's fly down from the tree." This was accomplished by climbing to the top step, flapping arms about, and jumping off.

As the equipment increased slowly, a need arose—some place to keep the smaller equipment within sight and reach of the children. A discarded bookcase was discovered with four shelves all of which were within reach of the children. The glass doors were removed and the cabinet placed in the Nursery room. But its dark stain clashed with the cream and green furniture. An experienced cabinet maker, a member of the church, was asked for advice on how to remove the stain so that it could be painted. His advice was passed on to the junior high young people, and the following Friday night found ten of them armed with sandpaper, willingly giving up their usual hobby night to make the cabinet ready for paint. The next Friday found them busy giving the cabinet a coat of flat white, while later six of them dropped in after school to apply the enamel, thus matching it to the other furnishings in the room. Incidentally these young people also learned that the nursery?" "What have they got to do with religion?" the parents were in church. They asked such questions as, "Why are there blocks and dolls in the Sunday school nursery?" "What have they got to do with religion?" "What do the children learn?"

Our nursery is far from complete, but it has made a good start, and many of our people have become conscious of the value proper equipment has for religious education.

Attention was next turned to bettering the equipment of the kindergarten. The housekeeping corner consisted of a few dolls and dishes which did not meet the needs of a group of twenty-four children. But slowly the corner grew. The first bassinet was made by the ingenious leader who lined a discarded basket with odds and ends of pink rayon and white voile which she had around the house. Then an unexpected treasure was given to us. Someone preparing to move during the summer, and remembering our plea in the church bulletin months before, sent a large doll's bed, a child's table with two chairs, a rocking chair and a doll carriage. What a treasure for the kindergarten leader, who freshened them up with a coat of paint, and made them ready for the reopening of the school in the fall.

Meanwhile orange crates were collected. A play stove was made by nailing two crates together, one on top of the other, with a half crate on top for the oven. The entire stove was covered with cream colored oil cloth on which were painted in black enamel the burners and drawers.

A dish cabinet was made by cutting down an orange crate to a height of 21½ inches. To the top of this was added a half crate cut through the middle to give the set back effect of a kitchen dresser. A shelf was added to this. The cabinet was painted with cream enamel to harmonize with the other furnishings.

The housekeeping corner in the kindergarten is now the most popular corner, attracting both boys' and girls. The leader

Senior high school boys make a crib for the nursery

finds the equipment of great value in helping her children to a better understanding of cooperativeness in the home as well as in the church school, and an appreciation of those who help to make life happy in the home—mothers, fathers, grandmothers, and maids. Such a scene as the following took place one Sunday morning.

*Mary Jane:* I'll be the mother.

*Christine:* I want to be the mother.

*Diane:* No, it's my turn.

*Leader:* There are other people in the family besides mothers. Who are they?

*Mary Jane:* I know. I'll be the father.

*Christine:* I'll be the maid.

*Janet:* I'm the grandfather.

*Diane:* (Pointing to their large Negro doll) It's her birthday. We'll have to have a cake.

*Robert:* I'll make a cake.

*Peter:* I will too.

(Both the boys made cakes from modeling clay, baked them in the oven and served them. Before they were "eaten" a thank-you prayer was said.)

Our equipment is far from complete, but we hope to get further help in adding to it.

## Bits of Many Things

**LACKING PICTURES?** An observing leader made an entire Christmas set from magazine cuttings, mounted on good but cast off cardboard. . . . If children are inclined to mark good table tops, cover temporarily with heavy wrapping paper, thumb tacked under, easily removed. . . . The back of left over wall paper may be used for making "co-operative" drawings; fairly heavy paper will take water color. . . . Wire hoops from worn out lamp shades are a good foundation for home made Christmas wreaths. . . . At Christmas time, replace cross on Worship Center with a star, using other symbols at other times, such as a miniature church, a scroll or a small mounted church flag.

It is good to have ingenuity enough to delve into the attic when necessary, to revamp and remodel and repair. It is good to have vision enough to see that doing without is not real economy, for there are times when dollars must be involved so as not to cheapen our sense of values.

—MRS. R. W. DUEL





**P**AULINE was reading a popular magazine while the mistress of the parsonage mended a small sunsuit. Soon Pauline struck a snag in her story and interrupted the mending. "Aunt Annabelle," she asked, "It talks here about prodigal daughters. What are prodigals?"

The lady of the parsonage was horrified. Pauline was a brilliant young lady of fifteen, an alert product of a great American city. To add to her disgrace, her father was an outstanding minister of the state and the girl had grown up in a church famous for its equipment in religious education. The country minister's wife got out the Bible and started to read the city child the parable of the Prodigal Son. She got only as far as the third verse when Pauline interrupted her.

"I know the story now," she cried triumphantly. "After he had his father's money he went down into Egypt and spent it all, and then he became governor of Egypt and sent for his father and his brothers to come and live with him."

"Pauline," wailed the mistress, "you've got the Old and New Testaments mixed. It wasn't the prodigal son who went to Egypt, it was—"

"I know," quickly broke in Pauline, desperately anxious to redeem herself. "It was Isaac."

At first I thought it was all the fault of modern city life, until I asked a class in our village high school if they knew who the Prodigal Son was. Out of forty students only one boy raised his hand, and afterwards I learned that he was preparing for the ministry. Then I tried my own Sunday evening young people on a different character. I asked them who Gideon was. One after another they failed until I reached Carl, near the end of the circle. Carl came from a splendid church family and I was confident that he would know.

"He was the fellow that broke the pitcher," brightly answered the young man. It seemed an appropriate moment to give the rest further information regarding Gideon, so I asked another question. "Carl, will you tell the rest how it happened that he broke it?" The boy fidgeted uncomfortably for a moment, and then he blurted out, "I guess he must've dropped it."

**M**ANY SCIENTIFIC TESTS have been made measuring the biblical information of modern young people, and they have been universally disappointing. We have a new generation that is practically illiterate as far as the Scriptures are concerned. It is not that young people are stupid. They can start a stalled car, give the life history of athletes and actors in minute detail, and they can master the most intricate details of complicated games. They simply aren't interested in the Bible.

These are the boys who used to stick pins in each other while the teacher told them about Zerubbabel's wall, and the girls who used to gaze out the window while the teacher told them about Paul's third missionary journey. They were the cheerful little ducks who shed every drop of information while the teacher turned on the faucet of facts. The Sunday schools did their best to teach the Bible to these young people, but somehow their best wasn't enough.

What can a teacher do to interest pupils in the Bible? Young people have amazing energy and persistence when they are really interested. The girl who finds it impossible to spare a minute for doing the dishes, can spend hours

**Have you tried Bible Games?**

## **Painless pedagogy**

**BY IVAN WELTY\***

preparing for a party. The boy who is a crippled invalid when the cellar needs to be cleaned, is a tower of strength on the football field. They can do anything—when they want to.

Of course religious education is considerably more than knowing Bible facts. But if such facts can be learned quickly and thoroughly, they will form a basis on which more meaningful teaching can be built. Suppose that a teacher could make a class just as interested in Bible information as they were in yesterday's basketball game. Wouldn't that be Painless Pedagogy? Some teachers do this very thing by turning the lesson into a fascinating game. Instead of allowing the restless energy of youth to disrupt the class, they put it to useful work by capturing it in some stimulating contest.

**H**ERE are some of the games these teachers use:

**BIBLE NAMES.** The teacher writes or prints different Bible names on small cards. Twenty or thirty are enough at first, using more familiar names such as Adam, Samson, Noah, Jerusalem, and Jordan. The first boy or girl takes the first card and reads the name. If he can tell who the character is, he keeps the card. If he fails, the next boy has a chance and so on around the class until some pupil keeps the card. If everybody fails, the teacher explains the name and keeps the card. The pupil having the most cards at the end of the game wins, of course. The cards can be used Sunday after Sunday, for each person is apt to be given new cards each time the game is played. It is surprising how quickly the class masters a set of names. If a pupil misses a card, he listens closely to hear what description will win it.

New names can be added to the list as time passes, and the game is easily adapted to the lesson each week. The teacher can announce, "There are five new names in the cards today, and if you will listen closely to the reading of the Scripture passage you will find out who they are." The pupils will listen. Before long they can identify such unfamiliar names as Haman, Boaz, Naboth, and Samaria. It is knowledge that sticks, too. During the summer vacation

\* Lebanon, Missouri.



I drilled a class of boys on Bible names with a set of these cards. A year later the regular teacher was absent and I had an opportunity to test these boys with the same names. They scarcely missed a one. If that doesn't seem remarkable to you, try asking different classes what last Sunday's lesson was about.

**QUESTION HUNT.** Before class the teacher arranges a set of questions, each one of which can be answered by a single verse out of the lesson for the day. For example, the questions might run something like this: "What is the name of the giant in today's lesson? Who defeated him? What weapon did he use? Who was king then? and so on. The questions are asked one at a time, and each pupil finds the right verse and raises his hand. It is a simple game, especially adapted to juniors, and it is very successful in capturing the interest of the group at the beginning of the lesson.

Be careful not to ask the questions in too regular an order, or the hunt will become too easy. Mix the questions so the pupils will have to look through the entire passage to find the verse. At first they may have a confused idea as to the incidents in the passage, but their interest will be so thoroughly aroused that before they are through they will have a complete knowledge of the full story.

**BIBLE DISCOVERY.** Most teachers know the Scripture drill where every pupil has a Bible and the game is to see who can first find a reference. For example, the teacher will call for Luke 15:5 and the first pupil to locate the verse wins. It is splendid practice for making the pupils more familiar with the Bible, and now that Testaments can be purchased at ten cent stores, it is possible for the churches everywhere to afford copies.

There is a variation of the game which is more interesting and has considerably more educational value, especially with slightly older classes. The teacher will ask, for instance, "Find me the verse where Samson pulls down the temple," or "Find me the verse where Paul was shipwrecked." This requires considerably more thought than merely hunting for a given chapter and verse. It is more fascinating because it is more difficult, and it teaches much more of the contents of the Bible.

If the class has too much difficulty with the search, the teacher must offer "clues." After a minute the teacher will suggest, "Look near the middle of the Old Testament," and after another minute, "Try the Book of Judges." Since this game takes more time and skill, it is better not to count the first winner alone but to give credit to the first four or five, like scoring at a track meet. Let the first discoverer have five points, the second four, and so on down. This stimulates interest by enabling even the slowest pupils to win some points. At the end of the period the highest total score for the day wins.

**GEOGRAPHY CHECKERS.** The teacher draws on the table or floor an outline map of Palestine, using white chalk. (It will wash off.) The usual seas and rivers are included, with little cross marks locating the cities and mountains. None of the names is written in. For the first time the teacher will have to identify each cross mark, river, and sea. The class is then divided into two sides, and one side is given red checkermen, and other side black. (Colored buttons will serve.)

The teacher will call out a single name, such as Bethlehem, Mount Carmel, or Galilee. Immediately the pupils try to put a checker on the correct spot. The first checker on

the right mark remains there until the end of the game. When all spots are covered, it is easy to count the checkers to see which side has won. For later on there is a more difficult variation that teaches more than geography. The leader can ask for "The city where Christ was born," "The mountain where Moses received the law," or "The spot where Joshua entered the promised land." In a brief time the class will have learned the different locations.

**MEMORY WORK.** The value of learning the names of the books of the Bible is obvious, but many boys and girls thoroughly hate it. This, too, can be turned into a game. Suppose that the task is to learn the books of the Old Testament. The teacher will name each pupil in the class after a book in the Old Testament, going around the class in regular order and making sure that each boy knows his name. Then the first pupil will repeat his name, Genesis; the second boy will say, Genesis, Exodus; the third boy will say, Genesis, Exodus, Leviticus; and so on. Each pupil repeats the previous names and then adds his own. After the circle is completed and the first names memorized, the teacher gives a second set for the second round. I have seen boys memorize the full list of Old Testament books in a single twenty minute period—and thoroughly enjoy doing it.

Of course it is helpful to know the books of the Bible, but it is even more important to memorize the great passages of Scripture. This same method can be used. The first pupil will learn the phrase, "Blessed are the poor in spirit," and the second pupil, "For theirs is the kingdom of heaven," and so on around the class. After each pupil knows his verse, they are put together just as the books of the Bible were. Now and then the teacher must do a little prompting, but in a remarkably short time a class will learn an entire passage.

**T**HERE ARE various other games which can be adapted to religious use, and the wise teacher discovers them and adds them to his bag o' tricks. The objection may be raised that these activities are all competitive. That is true, but if the teacher can teach the pupils to play fair, lose cheerfully and win graciously, the lesson is worth while. In practical use, I have never seen these games act as a divisive or disruptive force in a group. Instead, they have always produced good fellowship and friendly spirit.

They have a definite educational value. They are the quickest possible means of teaching Bible information, and they teach it so that it sticks. They are invaluable for building up class morale and a friendly attitude between teacher and pupil. For the new or substitute teacher, doubtfully facing the uncertain mercy of a group of mischievous boys or giggling girls, they are often life-savers.

The greatest danger of these games is that they are so thoroughly enjoyed that they are apt to be played too much. That is a mistake, for they are not a major force for creating Christian character. The pupil who plays these games is certain to know the Prodigal and Gideon, and may even know Chileab, Jazer, and Meshach, but, as was said before, Christian education is considerably more than memorizing Bible facts. I like to think that these games are the spices that make a meal palatable. They add to the attractiveness of a class period, but the teacher must make certain that underneath is the more solid meat of Christian education. There are far more important teaching methods which must never be neglected.



# Summer service needs youth

By MILDRED C. WIDBER\*

**N**OT LONG AGO I heard a young woman, a student in a theological seminary, recount with glowing enthusiasm her summer experiences in a "work camp"! This camp was one of several sponsored by the American Friends Service Committee. One got the impression that the important, vital experience for her as a person lay in all the various phases of fellowship which gave her a sense of at-oneness with her fellow men. This fellowship was a present reality in the period of silence with which the youth workers began their day. It was the binding element during the hours of digging the foundations and building the low walls of the outdoor amphitheatre. It was ever present, a joyous overtone, when young people from town and camp played together, worked together, thought aloud together. It became increasingly a living bond uniting this young person with her work camp group as well as with all the townspeople.

This sense of togetherness, of being needed and used in a worth while enterprise, of experiencing at the roots some of the fundamental principles and practices of a democratic Christian society has caught the imagination and stirred the purpose of other young people all over the country.<sup>1</sup> It has led them to look for other forms of worthy summer service, for work waiting and needing to be done in their own communities or states. What some of these opportunities are will be described briefly here.

## ● VACATION CHURCH SCHOOLS NEED YOUTH

A goodly number of older young people have found such work in organizing and conducting vacation church schools. These they have held in small towns or villages which without their leadership would have had no schools. The story of one group illustrates what may be done. It suggests, too, how necessary is a period of preparation and training for those who will be quite "on their own" in strange new situations.

Two summers ago, twenty young people, carefully chosen from their state denominational youth group, came together at a summer conference. They had one purpose, to prepare for a month's service in vacation school work. Each morning of that conference week found them actively at work. (While this description covers one particular case, similar plans can be carried out on a smaller scale in community leadership institutes for vacation church school workers or in laboratory schools and in other summer schools of religious education.)

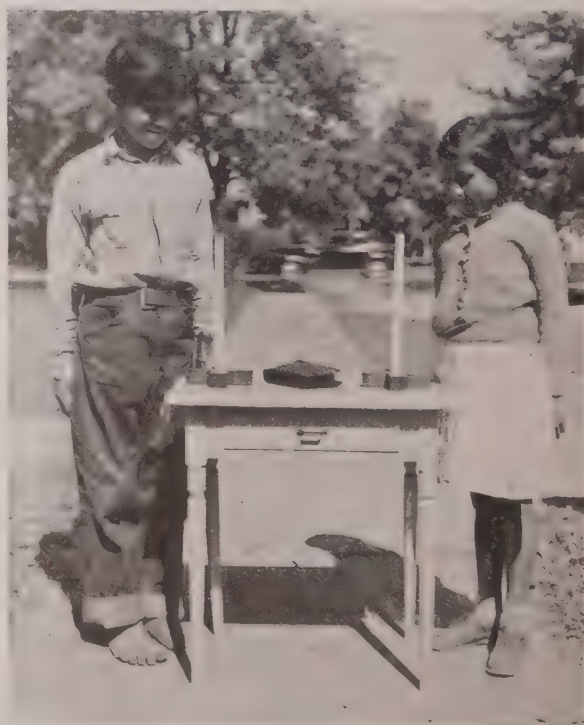
The first hour the young people in this particular group met together for study, discussion, orientation. They needed to know more about children. They wanted to know how to teach. They had questions, many of them concerning

children's religion: what it could be, how they were to cultivate it. They were to live in other people's homes. What kind of guests would they be? Did they eat with relish a wide variety of foods? Could they? Such discussions laid a sound foundation for their community living.

For the rest of the morning, they engaged in the various phases of the vacation school program itself. Thus they had actual practice in informal dramatization, handwork that was a part of the course they were to teach, games for all ages, fun songs for children and youth. They sang thoughtfully children's worship songs and hymns, discussing their use and the religious ideas found in their words. They planned teaching sessions and prepared such essential materials as song books and suitable pictures, attractively mounted. The "what," "why," and "how" of such an experience with children went hand in hand with becoming familiar with actual teaching and worship procedures. (As you see, everything here mentioned could be done in local training institutes as well as in larger conferences.)

At the close of their training period, in teams of two, they went to communities which had requested their service. Five teams served nine schools, each school meeting for a two-week period. The other young people taught in the vacation schools of their own home church.

Written reports from the ten who served in communities away from home revealed marked ability on the part of these young people actually to tune in helpfully wherever they were, enthusiasm for their work, and deepened spiritual growth for themselves. Results: 400 children reached; one young man headed for the ministry; one young woman decided to return to college (and since has); another determined to make her life count in some field of child welfare. All were eager to serve childhood in their own churches. Nor was this summer's experience a lone inci-



*A worship table at a migrant center in Michigan*

*International Journal of Religious Education*

\* Secretary of Children's Work, Congregational and Christian Churches; Boston, Massachusetts.

<sup>1</sup> Full information as to such camps throughout the country can be obtained from the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.



dent. Last summer sixteen young people in this same state had similar training and went out to render similar service. They had a thorough course of training and a thrilling service around the campfire at which they were commissioned for their work. There are more enterprises of a similar character carried on across the country than the reader imagines. Inquiries should be addressed to the headquarters of the denomination or of the state or city council.

Reports of those who went out that first summer show that they learned much from living in the homes of the people, from coming in contact with the people of the church, acquiring "many new ways of thinking." In describing their fellowship with the children, one of the young people said, "They proudly displayed their pets to us. We held rabbits, played with kittens and dogs, and exclaimed over baby turkeys and bantam chickens."

What these young people did appears also in their reports, as follows: "Making these posters of missionaries has certainly taken a lot of time, but the children are very much interested and there has been much discussion concerning them." "All the children are writing their own stories now." "Our real accomplishment, we thought, were the two plays written, directed and presented by the children." "We compiled small worship booklets." "For gifts to be taken home, we made hot-pad holders and jigsaw puzzles." "The children accomplished a great deal in worship. They seemed very soon to catch the spirit of reverence, of talking to God, and the significance of the worship center." "The last week, the children planned and executed the worship services." "When on the last day I asked what they had liked best, the great majority answered 'worship time.'"

#### ● MIGRANT CAMPS NEED YOUTH, TOO

The vacation church school is not the only place at which genuinely interested older young people can take hold. There are many migrant camps where there is a need for more trained workers for the children served. Just one glimpse in one camp shows the need and the eager response of the children. A seven-year-old, making her second book of stories, pictures and songs, was heard to say to another child, "This makes two books I've got now." She needed some simple possessions of her own. Another child remarked to her teacher, "Miss, you don't hit your friends, do you?" The new ideas of friendly ways to work and play together were taking root. Older young people who have time to give to this work would find countless ways to share every bit of craft and recreational knowledge they might have, to use every bit of their initiative and ingenuity.<sup>2</sup>

#### ● IN YOUR COMMUNITY AND LOCAL CHURCH

There is an interesting piece of work here for a local council of religious education, or a youth council, or a group of churches in one denomination. In many such groups leaders have found it difficult, for example, to extend the values of the vacation church school up as far as the young people of twenty or more. Why not change our purpose from that of seeking a vacation school to serve these young people, to that of offering them a chance

to make a vacation school or other summer program available to children in out-lying districts, and thus also serving these same young people at their point of deepest need? It is not too soon for such groups to begin now to plan ways by which their service this summer can be greatly extended.

Other jobs are waiting in the local church itself. One

*(Continued on page 15)*

## Mr. Landers joins Council staff

### An Announcement by the General Secretary

IT IS A PLEASURE TO announce to the constituency of the Council the addition of a new member to the International Council staff in the person of the Rev. Philip C. Landers, of Minneapolis. Mr. Landers will take responsibility for the Department of Public Relations and the Crusade. He will serve as secretary of the Committee on Public Relations and be responsible for the extensive radio program now being developed in connection with the United Christian Education Advance. He will also be responsible for press releases and other avenues for giving Christian education an informed and enlarged setting in the public mind. In connection with the Laymen's Crusade for Christian Education he will strengthen and extend the effort of the Council in enlisting the interest and support of more laymen for the total program of Christian education. He comes to the Council with the warm commendation of those who have worked with him in other connections.



Mr. Landers is in his early forties and was educated at the School of Religious Education and the Graduate School of Boston University. He has served extensively in the local church, having been Director of Religious Education in succession in the Congregational Church of Newton Highlands, Massachusetts, Trinity Methodist Church, Springfield, Massachusetts, and Hennepin Avenue Methodist Church, Minneapolis, these positions covering twelve years. Since 1936, he has served in cooperative work as Director of Leadership Education with the Minnesota Council of Religious Education. He has been active in the work of the International Council for sixteen years, having been chairman of the Leadership Education Section and a member of the Committee on Leadership Education.

Mr. Landers was co-founder with Dr. Richard C. Raines of the "University of Life," a Sunday or week-night church program for high school, college, and business young people and young adults. He is author of the "University of Life" manual and other brochures. He has been active in church and community interests in Minneapolis.

Mrs. Landers is at present Dean of Women for Miss Wood's Primary-Kindergarten School, Minneapolis. There are two children.

Mr. Landers will begin his new work April 1.

—ROY G. ROSS

<sup>2</sup> Those interested in such service should get in contact with Miss Edith E. Lowry, Home Missions Council of North America, 297 Fourth Avenue, New York City. This Council plans for all work with the migrants.



# Race—what do you mean by race?

By JAMES M. YARD\*

**T**ODAY no argument is needed to prove that race and the feelings connected with race are one of the powers shaping our world. Racial problems are among the urgent actualities of twentieth-century politics. May I remind you of the situation in India and in Japan, as well as in Nazi-controlled Germany?

But race prejudice is an old human obsession and only "the reasons why" have been altered. As soon as we subject the concept of race to dispassionate analysis it turns out to be a pseudo-scientific rather than a scientific term. In other words, its use implies an appeal to the accuracy and to the prestige of science, for in our day science is a word to conjure with. If you can use the word "scientific," you can serve almost anything from face powder to race prejudice. Applying scientific or pseudo-scientific terms to race, we very readily rationalize our emotions and bolster up the appeals to prejudice.

## ● WHAT IS RACE?

Let us ask ourselves just what we mean by "race." Do we mean White or Black or Yellow or Red people? Do we mean Italian, Japanese, Jews, or Negroes? Do we mean a color, a nationality, or a certain kind of culture?

To put it very briefly, anthropologists seem to agree that Race is a classification based on traits which are hereditary; therefore, when we talk about race we are saying something about (1) heredity and (2) traits transmitted by heredity which characterize all the members of a related group.

We need to keep clearly in mind what Race is *not*. Race is not the same as language. Not all people who speak English are of the white race. Language is learned behavior; race is a classification based on heredity. Race is not the same as culture; for example, the Greek culture has touched all of Europe and Chinese culture has affected the whole of the Far East. The growth and spread of civilization have gone on with complete indifference to racial lines.

As a matter of fact, race seems to be a very difficult term to define. Scholars are so vague about it that they cannot decide whether the Jews are a race, a religion, or a nationality. Barzun in his book *Race—A Study in Modern Superstition* says,

No set of fixed characteristics occurs in human beings as a constant distinguishing mark of race. So-called Nordics have long skulls but so have many so-called Negroes, Eskimos and the Anthropoid Apes.

For many people the clue to race is in the word "blood."

\* Secretary, The Chicago Round Table of the National Conference of Christians and Jews; Chicago, Illinois.

The Nazis make much of that. In their minds blood is synonymous with race, with conscience, with honesty, and with a sense of their own superiority. To ordinary mortals however, blood is merely a tissue like any other except that it is carried in a serous fluid and it circulates through the body. Any physiologist knows that the blood of neither parent is directly communicated to the offspring and that the properties of any individual's blood are not ascertainable without fairly complicated tests, none of them infallible. The genes, not the blood, carry heredity.

## ● WHAT ABOUT RACE SUPERIORITY?

In view of all the disturbance that various people have made and still make about race superiority, it is worth while to recall that according to the most competent anthropologists there is no such thing as a pure race. The present distribution of bodily form in the world can be understood only by virtue of our historical knowledge of the migrations of peoples from the earliest Paleolithic to the present day and this disproves the existence of "pure race" in any center of Western civilization. Any observant person knows that race mixture is going on all the time. There has been from the most ancient times down to the present inter-marriage, conquest, kidnaping, and adoption. From the beginning of time, man has had an incurable propensity to wander over the face of the earth. This resulted in race mixture long before the dawn of the historic period.

Some people have an aversion to people of mixed blood or half-breeds but to quote Huxley in *We Europeans*,

Generally speaking the greatest achievements of modern civilization have occurred in regions of the greatest mixtures of types—Italy, France, Germany, Britain—to mention only four nations. In all these countries of mixed races owing to the nature of Mendelian inheritance, it is rare to find pure Nordic types.

Even Gobineau, the French racialist, whose theories have bolstered the Nazis says, "It is only when two races mix that civilization occurs." Beals in *America South* says that we speak of half-breed only in the early years of a culture. He believes that tomorrow in South America the true Mexican or Peruvian will be mixed thoroughly and will nevermore be called "Mestizo."

Now we need to ask, in view of all this migration and scrambling has any superior race appeared? And then the question arises, who is to decide what we mean by a superior race? The white man can set up standards by which to prove that he is superior but so can the Chinese or Negro. So far as mental capacity is concerned, psychologists have not yet been able to develop mental tests which anthropologists are willing to trust as fair gauges of mental ability. Neither group has yet perfected its technique of measurement. Until we know exactly how to distinguish a race and exactly what intelligence tests test, we shall have to hold in suspension the problem of racial mental differences. It is a crime against civilization that experts and laymen are all alike guilty of race thinking. We all need to be on our guard all the time lest we indulge in race thinking along any of the following lines:

1. that mankind is divided into natural types on the basis of certain recognizable physical features;
2. that mental and moral behavior can be referred to the physical structure of the individual and that knowledge of the structure or of the racial label which denotes it proves a satisfactory account of the behavior;



3. that capacities, art, morals and personality are the work of social groups variously termed race, nationality, class, family without further defining of the groups intended or inquiry into the particular relation between the group and the product under discussion.

Much nonsense has been written about "backward races." It is used by politicians, businessmen, and missionaries. Too often when people speak or write about backward races, they mean essentially inferior. Backward, I suppose, merely means that a certain type or nationality is not living on the same cultural or economic level with the writer. The ancient Romans quite correctly regarded inhabitants of Britain and Germany as uncivilized. The highly civilized Greeks called all outsiders barbarians. The barbarians gradually outstripped the Greeks. We need to be on our guard lest we think of people as inferior who are only backward because certain scientific or cultural influences have been denied them. The rise of the American Negroes in the past seventy-five years is ample evidence of what happens when a people is given even meager opportunities for education and economic improvement and proves beyond a doubt that it is not inferior.

It is interesting to remember that at one time or another each such human tribe has felt itself superior to all others. Professor W. H. Kilpatrick recently said, "The Romans specifically looked down on the Germans. A Moorish scholar wrote of the North Europeans ('Nordics'): 'They are of great stature and white color—but they lack all sharpness of wit and penetration of intellect.' In this country the first wise use of intelligence tests was prematurely hailed as proving the superiority of the old 'Nordic' stock, especially as found in Northern cities. But it is now increasingly admitted that the more careful the study, the less ground for such a belief. The opinion grows strongly that any existing group differences, whether of interest or ability, result from cultural, not innate differences."

Here is another illustration that all tribes and peoples have a pretty well defined superiority complex. Dr. Fay-Cooper Cole, distinguished anthropologist of the University of Chicago, tells of an experience he had in the Malay States. His helper was a Brown Malay. After they had become well acquainted, the Malay said one evening as they sat around the camp, "I think you would be interested in a story of creation that is told by the Mohammedans in Malaysia. When God decided to make man, he fashioned him out of clay and put him in an enormous oven to bake. Never having made a man before, he left him in too long, and when he took him out he was black. That was not satisfactory, so God fashioned another man very carefully and put him in the oven. This time he did not leave him long enough. So when he brought him forth he was pale—a white man and only half-baked. So he tried once more. This time he was very careful, leaving him in exactly the right length of time. When this man came forth, he was brown like the Malays and absolutely perfect."

### ● WHAT IS RACE PREJUDICE?

How do we get the race prejudices that most white people carry around with them? It ought to be clear from the above that in order to understand race prejudice, we do not need to investigate race; we need to investigate prejudice. Socially-minded people, especially in America, should try to find out why race prejudice is so widespread. Racial

reasons for persecution are convenient just because in Western civilization today so many different breeds live in close contact with one another.

Any educator will agree, I am sure, that prejudice is a part of the culture pattern of a particular community. It is something we learn, usually as children just as we learn the language of the people among whom we live. No one, for example, is born knowing how to speak Hungarian; even Hungarian children have to learn to speak their language. Just so, no one is born with a dislike for Chinese, Jews, or Negroes. He learns this from his environment.

Perhaps we should stop here a moment to ask, what is prejudice? It is to pre-judge, that is, to have an opinion before knowing the facts. It is dislike for certain things or persons without any real reason for the dislike. As an Irish friend of mine puts it, "Prejudice is being down on what you are not up on."

### ● WHAT CAN WE DO?

Finally, what can educators, especially religious educators, do to help eliminate racial prejudice from the lives of our communities? In the United States this now affects especially Negroes, Orientals, Mexicans, and Jews.

1. We can emphasize the contributions of these various groups to our civilization.

2. The church and the pulpit can brand as lies many things that are said untruly about these various groups.

3. At the risk of being called a radical, I must insist that if Christian people expect to end prejudice—either religious or racial—they will have to remedy social abuses. Whatever reduces conflict, curtails irresponsible power held by any group, and allows people to obtain a decent livelihood will reduce race conflict. In the final analysis nothing less will alone accomplish this task, for the friction is not primarily racial. We must emphasize that: The real conflicts arise on account of poverty, unemployment, war, opposition by any of us to change and improvement.

This is a tremendous program and we cannot hope to dissipate prejudice within a short period of time. Education is always a slow process but great ends are attained only as the leaders of each generation hold aloft the ideals and by their lives prove that the ideal can become the reality.

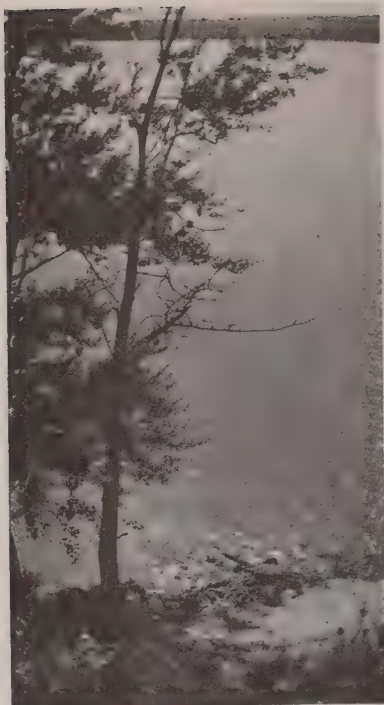
### Summer Service Needs Youth

*(Continued from page 13)*

youth group found its need right at home. The children's rooms were in a truly deplorable state. Tables needed to be made. Chairs needed paint. Walls and doors needed washing. The whole church looked dingy. So the summer weeks were filled with scrubbing, painting, sawing, hammering, cleaning. And in the process, the entire church took on new life. It literally was a different church, building and people, when fall arrived.

Many older young people want very much to translate into action the feelings and purposes which they have as a result of their church youth programs. They are growing rapidly into young adulthood. Such activities as those described here provide realistic opportunities to use their growing abilities and judgment. The church must be alert to help them find such opportunities and if possible give them the training necessary to serve worthily.





# Summer conferences camps and training schools

University, Ithaca, N.Y. Auspices State Council of Churches with Dept. of Rural Sociology, State College of Agriculture.

Courses in rural community life, pastoral work, and standard leadership courses in religious education. Write to Rev. T. Basil Young, 75 State Street, Albany, New York.

*Western New York Summer School of Christian Education*, July 28-August 9. Silver Lake, New York. Auspices of the New York State Council of Churches.

Standard leadership courses A and B; special courses; laboratory school. Write to Rev. T. Basil Young, 75 State St., Albany, New York.

*Kanesatake Leadership School*, August 4-16. Spruce Creek, Pennsylvania. Auspices Pennsylvania State Sabbath School Association.

Age group and general courses. For adults and young people who have graduated from young people's camps. Write to Lee J. Gable, 1505 Race Street, Philadelphia, Pennsylvania.

*Faribault Summer School*, July 21-August 1. Shattuck School and St. Mary's Hall, Faribault, Minnesota. Under auspices of Minnesota, North Dakota, South Dakota, Wisconsin and Iowa State Councils of Religious Education.

Sections for young people, pastors, week-day workers, and directors of religious edu-

cation; laboratory school; strong faculty. Write to Philip C. Landers, 405 Oppenheim Building, St. Paul, Minnesota.

*Morris Summer School of Christian Education*, July 7-18. West Central Agricultural School, Morris, Minnesota. Under auspices of Minnesota, North Dakota, and South Dakota State Councils of Religious Education.

A laboratory school for church school workers; second series courses. Write to Rev. John Irwin, Fargo, North Dakota.

Other interdenominational training opportunities include:

*St. Louis Laboratory School*, Webster Groves, Missouri. Write to Miss Ida Mae Irwin, 2700 Pine St., St. Louis, Mo.

*New Jersey Summer School*, Blairstown. Write to the New Jersey Council of Religious Education, 45 Bleeker St., Newark.

*Upper Mississippi Valley Regional Conference*, July 11-13. Lake Okaboji, Iowa.

Open to volunteer workers in county and local councils of religious education in Minnesota, North Dakota, South Dakota, Nebraska, Iowa, and Wisconsin. This conference, and possibly other regional conferences of the same type, will take the place of the former Council Officers' Training School held annually at Lake Geneva. Write to Hayden L. Stright, 405 Oppenheim Building, St. Paul, Minnesota.

**T**HERE are schools of religious education held within reach of nearly everyone throughout the country sometime during the summer. Some of these are a regular part of the summer term at colleges and universities; some are conducted by denominations; and others by local or state councils of religious education.

The following summer schools are conducted in cooperation with the International Council of Religious Education.

*Northern New England School of Religious Education*, August 17-24. University of New Hampshire, Durham.

Outstanding faculty of about forty; first, second, and third level courses; special laboratory school; those above juniors in high school eligible. All facilities of university available. Write to Dr. Ruth Richards Miller, 16 Chestnut Street, Medford, Massachusetts.

*Winnepesaukee Summer School of Religious Education*, July 21-August 2, Geneva Point Camp on Lake Winnepesaukee, New Hampshire. Sponsored by the Connecticut Council of Churches and Religious Education.

Standard leadership courses; excellent faculty; laboratory school; high school graduates and above admitted. Write to Everett A. Babcock, 18 Asylum Street, Hartford, Connecticut.

*Long Island Summer School of Christian Leadership*, June 22-28. Jamesport, Long Island, New York. Sponsored by the New York State Council of Churches.

Standard leadership courses; laboratory school. Write to Miss Helen U. Baker, 75 State Street, Albany, New York.

*Cornell Summer School for Town and Country Ministers*, July 28-August 8. Cornell

## United Christian Youth Regional Conferences

THE SECOND annual series of Regional Planning Conferences of the United Christian Youth Movement will be held throughout the country in July and August. They are designed especially for the following: young people who have completed at least their junior year in high school; young people who are in positions of leadership in denominational or interdenominational work; young people anxious to plan "action" projects for the United Christian Youth Movement.

The program for each conference will be developed from the six major topics considered by the Christian Youth Council of

North America. The aim of the Regional Conferences is to bring together young people from many denominations and Christian agencies in North America so that they may be united in specific action in building Christian character, Christian communities, and a Christian world. In this way they will be participating in the world Christian community.

Dates and places are listed below. For further information write to the person indicated in your region, your denominational or interdenominational agency, or to Ivan M. Gould, 203 North Wabash Avenue, Chicago, Illinois.

Region	Place	Date and Cost	Write to
Pacific Southwest	Camp Sierra, Calif.	July 5-12 \$12.50 (to be announced)	Miss Ruth Acuff, 2833 Moss Ave., Los Angeles
Southern	Blue Ridge, N.C.		Rev. Ivan M. Gould, 203 N. Wabash Ave., Chicago, Ill.
Rocky Mountain	Geneva Glen, Colo.	July 20-27 \$12.75	Rev. Harold M. Gilmore, 302 Trinity Bldg., Denver
Eastern	Winnepesaukee, N.H.	August 4-16 \$25.50	Rev. Ivan M. Gould
Northwest	Silver Creek, Ore.	August 10-17 \$12.50	Rev. Gertrude Apel, 312 Old Times Bldg. Seattle, Washington
Central	Lake Geneva, Wis.	August 18-30 \$25.00	Rev. Ivan M. Gould



## United Christian Adult Regional Conferences

THE SECOND series of regional conferences of the United Christian Adult Movement will be held throughout the country from the last of May to the end of August. Last summer the nine regional conferences which initiated this plan voted enthusiastically to repeat in 1941.

The program of study, worship and action is divided into the seven areas of Christian living: The Bible in Life; Personal Faith and Experience; Christian Family Life; Church Life and Outreach; Community Issues; Major Social Problems; and World

Relations. These resources in materials and methods for vitalizing, enriching, and extending the program of the church in adult life surprise pastors, adult teachers and other workers when they discover them.

Dates, places and directors are given below. Total expense for registration fee, board, and room ranges from \$10 to \$17 in the several conferences. Inquiries may be addressed to the director in your area or to Harry C. Munro, 203 North Wabash Avenue, Chicago, Illinois.

Region	Place	Date	Director
Pacific Southwest	Palisades Park, Calif.	May 26-June 1	Harold V. Mather, 129 W. Second St., Los Angeles, Calif.
Pacific Northwest	Forest Grove, Ore.	June 4-10	I. George Nace, 205 Y.M.C.A. Bldg., Portland, Ore.
Central Atlantic	Bridgewater, Va.	June 16-23	Edward D. Grant, Presbyterian Bldg., Richmond, Va.
Western Great Lakes	Lake Wawasee, Ind.	July 6-12	Wilbur C. Parry, Missions Bldg., Indianapolis, Ind.
Northeastern	Northfield, Mass.	July 19-26	John L. Lobingier, 14 Beacon St., Boston, Mass.
Rocky Mountain	Geneva Glen, Colo.	July 28-Aug. 3	T. Raymond Allston, 212 Patterson Bldg., Omaha, Neb.
Ozarks	Hollister, Mo.	August 3-10	Ralph Loomis, 231 Mumford Hall, University of Missouri, Columbia, Mo.
Upper Mississippi Valley	Frontenac, Minn.	August 3-9	William J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn.
Eastern Great Lakes	Dunkirk, N.Y.	August 22-29	Oliver B. Gordon, 1010 Temple Bldg., Rochester, N.Y.



## Christian Youth Council

*The Christian Youth Council of North America, June 23-28, 1941, Estes Park, Colorado.*

The Christian Youth Council of North America is composed of approximately 250 young people who are carefully selected and appointed by the denominational and interdenominational agencies participating in the United Christian Youth Movement. The Council will work in seven commissions, planning the program of the United Christian Youth Movement. For further details write your agency headquarters or Mr. Ivan M. Gould, 203 North Wabash Avenue, Chicago, Illinois.

# Christian family week

May 4-11, 1941

**C**HRISTIAN FAMILY WEEK is proposed as one means of calling the attention of both church leaders and parents to the basic place of the family in Christian nurture. Religious Education Week, observed annually during the week beginning with the last Sunday in September and closing with the first Sunday in October, dramatizes the church's educational program. Why not a corresponding week, dramatizing the character building and Christian nurture responsibility of the home? That is one reason for proposing Christian Family Week, including the first and second Sundays in May.

The first Sunday in May is designated nationally as "Child Health Sunday." This is an excellent emphasis to begin with. The second Sunday in May has long been observed as "Mother's Day." In recent years the Federal Council of Churches has been suggesting a broadening and enriching of this observance into "The Festival of the

Christian Home." Guidance and worship materials have been provided by Dr. L. Foster Wood, Secretary of the Committee on Marriage and the Home.

Last year the Union Avenue Christian Church of St. Louis, Missouri, observed Christian Family Week with the following features: a series of sermons the four preceding Sunday mornings on the home by visiting speakers; every church school class considering the Christian home on the first Sunday morning of Christian Family Week; an exhibit of pamphlets and books on family life in the church; circulation of a special leaflet on the Christian family; Family Dinner Friday night with a panel discussion on family life; Mother's Day observed on the second Sunday.

The respective committees of the International Council of Religious Education, the Federal Council of Churches, and the National Council

(Continued on page 39)

## Family Camp

*Family Camp, August 11-18, Conference Point, Lake Geneva, Wisconsin.*

A Christian summer camp for the whole family: activities and interests for those of each age and many happy experiences for the whole family to have together. A camp to build up and unify family life during a week of refreshing vacation and enriching fellowship with other Christian families. Nationally known leaders provided by cooperating denominational boards. Low cost for room and board. Write for detailed information to Harry C. Munro, 203 N. Wabash Avenue, Chicago, Illinois.

## Council Executives' Meeting

The Association of Council Executives, composed of state and city secretaries of churches and of religious education, will meet June 29-July 4 at Conference Point, Lake Geneva, Wisconsin. The program will include a seminar, discussion of common problems, and presentation of programs of national agencies.



# The Plymouth passion play

## A continuing all-church project

BY CHARLOTTE C. JONES\*

**L**AST YEAR the Plymouth Congregational Church of New Haven, Connecticut, celebrated the tenth anniversary of its largest all-church project. This is the passion play, "From Manger to Throne," which is presented annually each night from Palm Sunday to Easter Monday in the church auditorium.<sup>1</sup> The church is always packed to capacity and more each night, while others must be turned away, perhaps for another year. People come from far and near to see the play, from other churches as a rule, though many apparently do not go to church very often.

The cast is a large one, which can be expanded almost indefinitely. When those who are connected with the preparation of the play are included, a great many members of the congregation have a part in it and share in the inspiration of presenting the challenging story of Christ and his great ministry. We feel that our passion play is an invaluable piece of religious education for both participants and spectators.

After visiting the little town of Oberammergau, in the Bavarian Alps, back in 1930, it occurred to our pastor, the Reverend Harold G. Jones, that something of the beauty and heroic simplicity of the "old; old story" could be presented to our own people in this very graphic manner. To be sure, the good folk of the little German village lived in the atmosphere of their play year in and year out, shaping about it as a focus the life and activity of their wholesome community. But had not their excellence in portraying the life of our Lord come about from such constant existence in its presence? Could not other communities well follow such an example, to the great enrichment of their own daily living? There was something here which needed to be

looked into; perhaps we had passed by a very direct method of teaching our people the greatest of all human values.

With this thought refusing to be put aside, an Easter program was arranged for the following spring. The morning service had of course always been, as is the case in most of our churches, one of great beauty and inspiration. The evening service seemed but a pale shadow by contrast. And so this was the time selected for our new experiment, especially since our choir director, Mr. Raymond L. Clarke, was anxious to introduce something more adequate for this service and was intrigued by the suggestion that perhaps we, too, might present something of the story of Jesus. This was worked out, therefore, rather simply at first, by a series of pantomimic episodes, following selections from some of the great oratorios and musical compositions based upon similar themes. This service proved to be of such great interest to our people that we were enthusiastic about developing it further for the following year.

Now it happened that we had in our choir director, Mr. Clarke, a man of rare artistic genius. There seemed to be no limit to the possibilities of his creative imagination, in producing dialogue, scenery, costumes, or lighting effects which would greatly enhance the beauty and effectiveness of our portrayal of the Gospel story. After the first year he was so full of ideas for changes and improvements that we could forecast something of the possibilities for growth the service contained, and year by year he has continued to make these developments, in episodes, dialogue, or scenic effects.

**I**N THOSE DAYS we shared the conviction of many others that it would be most undesirable to have anyone act out the part of Jesus. Then gradually we changed our minds about this. After all, the charm of the Oberammergau production centered chiefly about the figure and personality of the Christ, as played so long by their beloved An-

ton Lang, and then so very effectively also by Alois Lang. Surely there was nothing but the utmost consecration and beauty with which this great work was undertaken, and it was very evident that it succeeded richly to the vast spiritual benefit and growth of all who witnessed the impressive reverence of each word, movement, or even look of the Christ.

No doubt we are more fortunate than a good many communities, in that we have at hand the Divinity School of Yale University, whose students number so many enthusiastic and consecrated young men ready to cooperate with local churches in building up the Kingdom of God in their vicinity. It was not difficult to find one who was willing and eager to work with us in our new project, himself remaining anonymous, for the sake of making more real the picture we wished to leave in the minds of our people.

It cannot be emphasized too strongly that with the coming of a Christ, whose words and very movements held the attention with a fascination little short of magnetism, our Passion Play came to life—a life far more vital than anything ever remotely anticipated even in our most enthusiastic moments.

From that time also it became very evident that something would have to be done by way of increasing the number of performances in order to accommodate the crowds from our own town, surrounding communities, or even neighboring states, who wished to share in our service.

For at no time did our play ever seem to fall into the classification of a spectacle or pageant. Perhaps this was due chiefly to the fact that our players themselves were impressed with the importance of their work. No matter how small the part being played—and the greater number were very insignificant from a standpoint of lines—each one felt that his presence was important to the whole. Every night before the play started, and before all important rehearsals, the players were led in prayer by the pastor in order that they might feel themselves to be participants in a very reverent service of loving portrayal of the Gospel story, and important vehicles by which this story could be told anew for those who came to witness its simple charm.

And so we have kept everything connected with our Passion Play on as high a spiritual level as possible, in order that both participants and spectators might feel that they are sharing equally in doing homage to the Christ and are catching ever new inspiration from his life and spirit which will in turn help them to become better Christians.

\* New Haven, Connecticut; wife of the minister of Plymouth Congregational Church, and specialist in religious education for children.

<sup>1</sup> Also given by the Second Congregational Church at Waterbury during the week following Easter, using the same Christ with a local cast, and at Hartford, using a joint cast from these two churches.



THE PLAY now has twelve parts, starting with the birth of Jesus, following on to his boyhood, and then proceeding to the calling of the disciples, the ministry of healing and teaching, the entry into Jerusalem, the Feast of the Passover, the agony and betrayal at Gethsemane, the trial, crucifixion, and resurrection, with a final apotheosis which serves as a beautiful climax and challenge. There is a prologue, to forecast something of the events to come, brief interludes to connect the scenes historically where necessary, and an epilogue by the pastor, which exhorts to the privilege of living and sharing with others, the Way of the Christ.

Before describing something of the action, it would be helpful to visualize the arrangement of the sets and the different parts of the church which are used for the various scenes. Across the front of the church is constructed a platform stage with wide steps leading to the floor level, opposite the main aisle. In the middle of this platform is the cave which serves as manger, and also as tomb, used at the beginning and again at the end of the story. At other times the opening is covered in front by a piece of wall-board, painted like the rest of the cliff-like hill which arises centrally in the set throughout the main part of the play. This hill becomes in turn the scene of the temptation, the setting for the Sermon on the Mount, the transfiguration, the agony in Gethsemane, and the crucifixion. It is an earthly spot; but just over it is a platform a little higher up, used for the allegorical parts of the story—as the acting in pantomime of the parables being told by Jesus to the crowds pressing about him below, and also for the ascension. Still higher up stand the angelic hosts, in the heavenly regions, as they sing the first Christmas carol to the shepherds, and again as they welcome back the risen Christ, in the final apotheosis.

To the left and right of this central stage, with its five levels, which reach from a point close to the top of the chancel down to the ground level below the platform steps, are different locations around the front and sides of of the church. There are no curtains, whose opening and closing cause distracting noise and delay the action. Rather, a light is focussed upon the scene with its group of players as the story moves from one location to another, while the rest of the church is in darkness. As one group nears the close of its scene, another slips quietly into place, through the darkness, from the nearest entrance, to be in readiness for its part.

On the extreme left is the carpenter



James R. Schlegel

*"Mary Magdalene anoints the feet of her Lord"*

shop, then a platform with a long table, about which the family of Joseph gather. This is later used for the house of Jairus, that of Simon when Mary Magdalene anoints the feet of her Lord, and the upper room where the Last Supper is spread. Just beyond this is the seashore; against a beautiful azure backdrop painted to represent the Sea of Galilee, is a sail-boat in the foreground where Zebedee furls the canvas and mends his nets, as Jesus comes to call Andrew and Peter. Then there is a part of the wayside where the Samaritan woman comes to draw from the well. In the center is the broad stretch where Jesus heals, teaches, blesses the children, breaks bread to the multitudes, and tells the stories which are enacted in pantomime overhead. To the right a garden joins the continuing wayside with the part of the temple visited by the lad Jesus. This also is upon a raised platform, to correspond with the home scene on the left, and is used for parts of the action connected with the authorities at Jerusalem, as the temple, the palace of Herod, or the hall of Pilate.

The aisles of the church are also used. Down the sides come the people journeying to Jerusalem for the Passover; while the central aisle is for more important groups, as the crowds of the Triumphal Entry, who in turn are met by others from all about, and finally, for the motley procession of hate-crazed fanatics and grief-stricken followers who surge about the Christ as he staggers along under the weight of his cross.

THE FIRST PART of the service is called the Preparation. Organ music suggests mystery and solemnity, as well as triumph and adoration, during its meditation. Then comes the call to

worship and invocation by the pastor, followed by the prologue.

Part I opens with a scene at the inn, Mary and Joseph seeking shelter, and the keeper and his lad making last-minute preparations. As the light fades upon this introduction, the white gauze curtains high up open upon the star-studded blue canopy of heaven and a group of angels sing "Glory to God in the highest, and on earth peace, good will toward men." Then the manger scene is illumined in the cave beneath, reminiscent of Lerolle's picture, as Mary sings a soft, low lullaby over her Babe. Beside her stands Joseph, while up the aisle come the shepherds, villagers, and finally, the Magi with their gifts.

The first interlude tells of the flight into Egypt, and of the return to Nazareth after the death of Herod.

Part II shows the family of Joseph seated about the table and giving thanks for a humble meal, after which the lad, Jesus, learns a Psalm and something of his father's trade before joining with the others on his first pilgrimage to Jerusalem to keep the Passover. There, in the temple, he questions the doctors of the law, to their amusement or amazement, as the case might be, and to the confusion of his parents who return in search of him. A second interlude describes the boy increasing in wisdom, stature, and in favor with God and man, as well as the preaching of John the Baptist, who also tells about the coming of the Christ.

In Part III we see the temptation on the mount, followed by the calling of the fishermen, Andrew and Simon, as they work with Zebedee on the shore of blue Galilee. In Part IV others are added, and gather about their new Master listening to the teach-



ings of the Sermon on the Mount. Part V gives the incident in the synagogue at Nazareth, where a man is healed, and antipathies are aroused among those in authority.

Then follows Part VI, somewhat more at length, as it gives a rather comprehensive picture of the teaching and healing of the Master,—including such incidents as the woman of Samaria learning about living water, the visit of Nicodemus, the telling of parables, curing an epileptic boy, blessing the children, feeding the multitudes, teaching the rich young man, and finally communing once more with the disciples who now agree with Peter that their Master is the long-expected Messiah. They are filled with grief as he reminds them that his pathway leads once more to Jerusalem—and to sacrifice.

As this marks the middle of the play, there is a brief intermission, during which time an offering is received for expenses and further equipment, as there is no admission charge, free tickets being given out for each night in order to help distribute the crowds more evenly.

During the second half of the play the action becomes much more tense. Part VII opens, apparently with joy, as the crowds welcome Jesus with their palms and shouts of "Hosannah." But it is an uncertain, if not false, note, and the undertones of malignance soon break through the praises of those too easily intimidated. Plotters from the courts of authority seek to destroy the popularity of the new teacher, and finally lay hold upon Judas to win his alliance.

In VIII we witness the scene of the Last Supper (for which the Passover bread is supplied by Jewish friends), followed by the retreat to Gethsemane, in IX, where weary disciples fail to keep watch, and the final kiss of betrayal leads to arrest. Part X is the trial in the judgment hall, with priests and ruffians mingling strange accusations, and an uncertain Pilate, after a futile conference with Herod, yielding at length to their demands. This closes dramatically as Judas, now beside himself with grief, dashes at the feet of the sneering priests his bag of jangling coins and rushes in distraction down the outermost aisle into darkness.

Again the main aisle is the center of action, as in XI a jeering throng comes surging along in front of the soldiers who accompany the Christ on his last woeful journey. As the front is reached where the steps lead to the platform, the burden of the cross becomes too much: it is given to the Cyrenian. The fainting Christ rallies to comfort the weeping women and his mother for the



Edward DeNoyon

*"White-robed angels with iridescent wings"*

last time, as he gives her into the keeping of faithful John, before passing around the base of the hill and out of sight in the darkness.

A group of priests lingering on the scene deride, rather unconvincingly, some of the sayings of Jesus regarding the destruction of the temple and his own resurrection. They decide to safeguard any possibility of the disciples' stealing the body by asking Pilate to set a watch over the tomb.

The upper curtain now opens again, on a scene of semi-darkness, disclosing the three figures upon the crosses. The thieves address Jesus as recorded in the Gospel story, and he reassures the penitent one. Then, in the midst of rumbling thunder and lightning flashes, his spirit is at last freed from the tortured body, and darkness again shrouds the scene.

Part XII opens with the remorse of Peter, as he converses with Andrew about his failure, until they remember the resurrection prophecy and hasten to see if it has been fulfilled. Near the tomb have gathered the women, wondering who is to roll away the stone for them, when they notice a peculiar light at the entrance and realize that something very strange has happened. An angel speaks to them from within the empty tomb and later, Mary Magdalene, lingering behind, sees a figure which she at first takes to be the gardener. When she recognizes that this is her Lord, she hastens to summon the other disciples, telling them that Jesus

has risen indeed. They gather about the mount, and there Jesus gives his last commandment before passing up into the midst of the angelic choir above, who again sing joyously as they did at his birth.

After a brief epilogue and benediction, the spectators pass out silently, in the dim light, still in the spirit of reverent worship.

**A**S ONE THINKS back over the rather unique experience of witnessing the play—and it is impossible not to recall it many, many times—there are certain impressions which stand out very vividly. The first of these, perhaps, is the loveliness of the manger scene, with the sweet, low lullaby of a starry-eyed Madonna, whose beauty of character shines out of a face deeply spiritual. Again the winsomeness of the lad Jesus, as he studies the Scriptures at his mother's knee, and questions the doctors in the Temple, has a very special appeal for the on-lookers, as does the earnest guilelessness of Peter. The sight of the thronging crowds, so intent upon seeing and hearing, moving about as simple folk in a very real and magnetic situation, with never a self-conscious glance at the audience on the part of even the smallest child because the face of the Christ is far more compelling, always lingers on as a most impressive memory.

The synchronization of color, sound, light, and movement with which the Triumphal Entry bursts upon the scene after the quiet of the intermission is most effective; and, by very contrast, the hush and tense emotional quality of the Last Supper, creates a feeling that one is actually a participant in this heart-searching communion. Then, as the peace and quiet are so quickly shattered by the cries of a hostile rabble, as the hysterical procession makes its way to Calvary, to culminate in the contemplation of the Son of God upon a cross because of man's stupidity and sin, the message of that first Good Friday is driven home with incomparable poignancy.

But, last of all, like the solace of a heavenly benediction, comes the superb loveliness of the final picture—white-robed angels raising the iridescence of their wings high up, like an ethereal framework against the deep blue of heaven, while in their midst stands the risen Christ, resplendent in a robe of shimmering whiteness whose trailing folds sweep back down to earth again as a symbolic link between the group of faithful followers and the triumphant hosts above.

**O**NE MAY READILY IMAGINE what an  
(Continued on page 32)



# We could try that

THIS DESCRIPTION of a Children's Day program should be read in connection with the article "Guiding Youth to Beauty," found elsewhere in this issue. Limitations of equipment call for ingenuity in teaching method, as illustrated in the second story given here. What has been done in your church school that would be of interest to others?

## A Children's Day Program

As the Children's Day Program in 1940, the church school of North Woodward Congregational Church, Detroit, presented "The Life of Jesus in Story and Song." This program combined stories, art masterpieces, and original songs, the music of which was written by Esther Mary Fuller and the lyrics by Doris A. Paul. One of the objectives of the church school program is to enrich the experience of children and young people by giving them access to the truly worth while things in music, art and literature. For example, in recognition of perfect attendance, the custom is followed of presenting small mounted art masterpieces in order that these may be taken home and treasured by the children.

The program was in four parts. Part I, *The Baby Jesus* included three stories told by a narrator, the pictures, "Arrival of the Shepherds," by Lerolle and "The Nativity," by von Uhde, and three songs sung by the kindergarten and primary departments. Part II, *The Boy Jesus* included the pictures "Christ in the House of His parents," by Millais, and "Christ and the Doctors," by Hofmann. Three songs were sung by the junior department and the junior high choir. Part III, *Jesus the Healer and Lover of Children*, included the pictures "Jesus in the Synagogue," by Tissot, "The Man with the Withered Hand," by Bida, and "Raising Jairus' Daughter," by Keller. The senior high choir sang "Suffer Little Children." Part IV was a *Summary of the Life of Jesus* and presented the picture, "Hope of the World" by Copping and the song, "I think When I Read that Sweet Story," by the church choir.

The slides which were used are a part of the Bailey collection, available through the Bureau of Visual Education of the Evangelical and Reformed Church, 1505 Race Street, Philadelphia, from which they can be obtained at a nominal cost. These slides are particularly recommended for their clarity and their good taste in color.

By the use of a glass beaded screen six by eight feet in size, it was possible to project these pictures in a moderate amount of light in the church auditorium, so that the children who accompanied them in song could be seen plainly. The screen was elevated on a platform so that even the taller children could stand beneath it and not obstruct the view of the audience.

## They Use a Basement, Too!

Mrs. Lynn Sheldon, of Spring Valley, Minnesota, has a word for those many workers with limited equipment:

We have a multiple purpose basement—one that is used for ladies'-aid suppers, missionary societies, young people's recreation, as well as church school activities. For Sunday it

is divided into class rooms by using portable screens.

Because our church school is small (sixty enrolled in the children's section) we cannot divide the age groups and our pre-school class of nineteen ranges from two and a little over to six-year-old children. We chose the end of the basement next to the kitchen so that it, too, could be used at times. The making of sweat gardens, for instance, can be done so much easier near the kitchen sink. And what a grand place to hide in when we dramatize the lost sheep! It affords many places for the prodigal who went far away and the littlest ones are really exploring when they get that far away. If you have a kitchen not in use, by all means enlarge your pre-school class room to include it! You will wonder how you ever got along before.

Because we lack leadership and space as well, we have juniors, primaries, and beginners all together for a fifteen minute worship service. We hope the tiny tots get a little out of the service because we incorporate something into it for all age groups, but we feel that they get the least out of the prayers and music. During the time of class activity we try to make up to them that lack. We launched out with our musical program with some misgivings. We were afraid we might disturb the other groups in their class sessions. Children do not need an instrument to sing well but our children needed to become interested in singing . . . or music of any kind. We read somewhere about a nail-o-phone and decided to try it. A search for many-sized nails was the beginning. On the farm we found two or three old large spikes, rusted and much used, but they rang a different tone than any new ones, so we used those. The hardware store had all the other sizes.

Our crude nail-o-phone is a joy to us all. Holes were bored about two inches apart through a broomstick and the nails fastened to it by looping the string around the nail just below the head and passing the double ends through the hole, around the stick and tying securely. The tones are produced by hitting the nail a quick blow with another nail or piece of metal. One can find whole or half notes according to length and thickness of nails used and have as large a scale as one can find tones to make. Ours has one and one-third octaves and most of our little songs can be played on it. If we have a song to teach we play the melody on it—the children never tire of seeing the nails swing out their song and soon they are ready to join in. They take turns holding the ends of the stick and take turns playing the tune, all the while singing the melody with the teacher. They can not always hit the right tones but their voices are so soft and lovely one is not conscious of discord and by the time everyone has had a turn the song is learned and we have had another lovely experience together.

In a church school such as ours we must needs think of others. We showed our new instrument to the combined age groups when they assembled, explained its use and demonstrated by playing them a tune. They tried it too and looked it all over so their curiosity was satisfied. Then we told them how we planned to use it in our class and hoped they would not let it disturb them. The result? Occasionally a teacher reports that her group were conscious of the music and they stopped to listen a minute and then went on with their lessons with no confusion because of it. If it works for the tiny ones, why not for us, thought the juniors, so now they sing their songs occasionally in class. The department has become so immune, so to speak, that the music does not bother the others at all.



# Wisdom and vision

## For Ministers, Teachers, and Worship Committees

### HOW TO USE THESE SOURCES

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### The Hope of Immortality

THE SOULS of the righteous are in the hand of God, and no torment shall touch them.

In the eyes of the foolish they seemed to have died; and their departure was accounted to be their hurt, and their journeying away from us to be their ruin;

But they are in peace. Their hope is full of immortality; and having borne a little chastening, they shall receive great good.

God made trial of them, and found them worthy of himself.

And in the time of their visitation they shall shine forth, and the Lord shall reign over them for evermore.

And the faithful shall abide with him in love: because grace and mercy are to his chosen.

For in the memory of virtue is immortality, because it is recognized both before God and before men;

When it is present men imitate it, and they long after it when it is departed;

And throughout all time it marcheth crowned in triumph, victorious in the strife for the prizes that are undefiled.

THE WISDOM OF SOLOMON 3, 4

### Canticle of the Sun

By St. Francis of Assisi, 1225 A.D.

Oh, Most High, Almighty, Good Lord God, to Thee belong praise, glory, honor and all blessing.

Praised be my Lord God, with all His creatures, and especially our brother the Sun who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor.

O Lord, he signifies us to thee!

Praised be my Lord for our sister the Moon, and for the stars, the which he has set clear and lovely in the heaven.

Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather, by which Thou upholdest life and all creatures.

Praised be my Lord for our sister water, who is very serviceable to us, and humble and precious and clean.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits, and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for love's sake, and who endure weakness and tribulation: blessed are they who peacefully shall endure, for thou, O Most High, wilt give them a crown.

Praised be my Lord for our sister, the death of the body, from which no man escapeth. Woe to him who dieth in mortal sin. Blessed are those who die in thy most holy will, for the second death shall have no power to do them harm.

Praise ye and bless the Lord, and give thanks to Him and serve Him with great humility.

(Translated by Maurice Francis Egan)

### Let Me Bare My Head

GRANT ME, O GOD, the grace and wisdom to bare my head.

May I ever kneel in spirit when I face the mysteries and glories of life.

Save me from so worshipping myself that I cannot bow in adoration before what is outside myself.

Let me learn the ageless wisdom of those who possess the humble and the contrite heart.

When the glory of the sun bursts in the morning upon a sleeping world and disappears at eventide in the mystery of sunset—

When the silent night sets the sky before my eyes with a galaxy of stars—

When I read the record of a human soul that was brave and patient and magnificent—

When I see men and women prove the glory of our human life—

When I sense the beauty in the life of Him who came that we might have life, and have it more abundantly—

Then, Eternal God, grant me the grace to worship thee and all the wonders and beauties of thy creation in spirit and in truth. In His name. Amen.



Domenico Mastroianni International News Photo

“Jesus poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? . . . Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.”

### To the Divine Image

To mercy, pity, peace and love  
All pray in their distress,  
And to those virtues of delight  
Return their thankfulness.

For mercy, pity, peace and love  
Is God our Father dear;  
And mercy, pity, peace and love  
Is man, his child and care.

For Mercy has a human heart,  
Pity, a human face;  
And Love, the human form divine,  
And Peace, the human dress.

Then ev’ry man, of every clime,  
That prays in his distress,  
Prays to the human form divine:  
Love, Mercy, Pity, Peace.

And all must love the human form  
In heathen, Turk, or Jew;  
Where mercy, love, and pity dwell,  
There God is dwelling too.

WILLIAM BLAKE, 1789



## Primary Department

By Phyllis Newcomb Maramarco\*

THEME: *Many Workers*

## To the Leader

The services of worship for the next two months will center in a tremendously important idea, namely, cooperation with God in his world. Help the children to obtain some glimpse of how God is depending on people to work his purpose out. God depends upon people to work with him; without the aid of people his plan for the world can not achieve fulfillment. St. Paul wrote, "We are all co-laborers with God." There are some things God does not do alone—his ways of love require human cooperation for their expression.

The purpose of these services, therefore, is to try to bring children face to face with this vitally necessary action. Even though primary children still are limited in their social concepts, their horizons may be broadened until some notion of social challenge is created. When this point is reached a significant moment of worship will be realized. The children may at least be helped to become conscious of some of the great social problems and obtain a tiny insight into their causes.

Make much use of silence and guided meditation when the children may think with God about how they may help in real situations. Help them to see that one way in which we come to know God better is to think with him about how we may express the way of love to others, for "where love is, there God is also."

## Activities Which May Lead to Worship

1. Save the offering for war refugee children of the world and for China relief. Lead the children to see how innocent people must suffer in wartime when some people refuse to cooperate with God in the world.
2. Wrap jars of jellies in colored cellophane to be delivered to the old people's ward in the hospital to provide joy for others. (Some people have found that old people are quite consistently forgotten in community plans.)
3. Visit a housing project to see how some people are being assured of better homes instead of tenements.
4. Invite a missionary friend to tell how friendship is being worked out. Ask if there are some specific things the group can do to help.
5. Write to the American Friends Service Committee, 20 South 12th St., Philadelphia, Pennsylvania, to find out what the Quakers are doing among starving children of war areas.

May 4, 1941

THEME: *How May We Learn to Work with God?*

\* Director of Religious Education, First Church of Christ (Congregational), West Hartford, Conn.

PRELUDE: "Air for the G String," Bach (Victor Record, violin)

Have the children assemble quietly in their place of worship while the prelude is being played. One child might be delegated to light the candles in the candelabra placed in the center of worship to add beauty and dignity. If candles are used at all, be sure that there is real loveliness to the ceremony.

PSALM 95: 1-6 (in unison. Preferably Moffatt's translation).

INTROIT: "Lord of All."

STORY: "The Palace Made by Music."

PRAYER: Loving God, we see that people must work together pleasantly if things of loveliness are to be made. Just as great music is played only if all the musicians play well, so we, too, want to make things lovely by working well with others and with you. Amen.

Response: "If with All Your Hearts."

LEADER: Let us listen to beautiful music.

As we listen, let each one of us be thinking of at least one way we may help God in the world.

MUSIC: "Berceuse," Goddard. (Victor record, cello)

Extinguish the candles.

The children may leave the chapel quietly as the Gluck "Gavotte" is played.

May 11, 1941

THEME: *Working with God to Make Others Happy*

PRELUDE: "Cradle Song," Schumann<sup>3</sup>

LEADER: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself. We are all laborers together with God.

HYMN: "Let Us With a Gladsome Mind."

STORY:

LITTLE LAME BLACK BOY<sup>4</sup>

Once upon a time the little lame black boy had walked as well as anyone. He had learned to stand up and totter his first steps just like anyone else. Later he had learned to run and tumble and turn somersaults and even to pat his feet in time to his father's fiddle just like his big brother Zeke. Then a hot summer came and with it a bad disease. When the disease had gone and the little boy was able to sit up again and eat the same sort of food that the other people ate he could not walk. The old people shook their heads and said he would never walk again.

You may be sure that the whole family felt very, very sad. His father would carry him out to the field so that he could watch the hoeing, and his sister would sing songs to him when it rained and he had to stay in the cabin. But his brother Zeke did the nicest thing of all; he fixed up a little wagon so that the little boy could be lifted into it and go wherever he wanted to all

day long just by turning the wheels.

The little boy grew very skilful in managing his wagon. He could go bumpity-bump out into the field to tell his father it was time to come home for supper, and he could spin along at a tremendous rate on the road clear down to the Corners and fetch home a jug of molasses from the little store, and he could even go to church if someone helped him over the step at the door. And when night came and the father took down his fiddle, and all the other children patted their feet in time, the little boy had two sticks like drum sticks which he beat on the side of his wagon and it made as merry a tune as any you ever heard.

But even with all this it was not as if you had two strong legs to carry you about. Sometimes his father would shake his head and look at his mother and say, "What will become of him when he grows bigger? And how can he work in the fields when he has to bump around on a wagon?"

You see, they were farming people and never thought of any other way of earning a living.

One day Zeke, the little boy's big brother, was working in the field and he cut his foot on a hoe that someone had put down carelessly. Now, Zeke knew that he would have to have his foot cared for at once if he were going to get through his work, so he hobbled down to the Corners to see if the storekeeper could tell him where he could find a doctor.

"Why, law me," said the storekeeper, looking surprised at Zeke; "where've you been, boy? Didn't you know about the new clinic opened up here at the Corners specially for black folk?"

"Clinic?" asked Zeke. "What's 'at?"

"It's a place where they look after sick folk and folks that's had accidents; and poor folks that can't pay, go there free. They've had one a long time for white folks."

"That I knowed," said Zeke, "like a hospital but not exactly."

"Uh huh," said the storekeeper. "But now they got it for black folk. 'Bout time, too," he added, "cause most everyone who lives 'round here is black folk."

Zeke did not wait for the end of the talk, but hurried as fast as his sore foot would let him down to the clinic.

After he had had his foot treated and bound up clean he turned to the doctor and told him about the little boy. He told him about the disease and how the little boy's legs would not carry him any more. He even told about how he had rigged up the wagon so the little boy could get around.

The doctor looked thoughtful for a little while. Then he said, "You bring that little boy over here and let me have a look at him. Maybe I can help him to use those legs again and maybe not—but anyway I can have a look at him."

Everyone at the little boy's house was excited by the news. They tried not to be too excited because maybe the doctor could do nothing after all, but they did not lose any time rushing the little boy in his wagon to the clinic.

"Hm!" the doctor said, and "Ah!" And he poked here and he poked there, very, very gently. Finally he smiled at the little boy and said, "Young man, if you come faithfully for treatments every week and if you follow

<sup>1</sup> As *Children Worship*, Perkins, Pilgrim Press, 1936

<sup>2</sup> *Why the Chimes Rang*, Alden, Bobbs-Merrill, 1908

<sup>3</sup> *Play a Tune*, Glenn and others, Ginn and Co. 1936

<sup>4</sup> From *Child Neighbors in America*, by Rodgers and McConnell. Published by Friendship Press, New York, 1933. Used by permission of the publishers.



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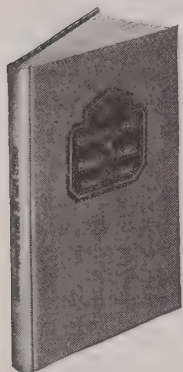
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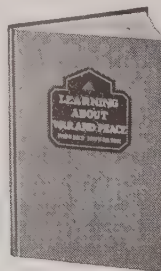


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absolutely and exactly every instruction I give you, I think maybe—perhaps—well, certainly almost—that some day you can throw that little old wagon of yours away.”

Everyone was very happy and the little boy did everything he was told and went to his treatments on the dot. At night when he beat his sticks in time to his father's fiddle he would pretend he was tapping with his two good feet. His sister Mary was so happy that she would lean her head back against the fireplace and sing high, way high above the fiddle, and his mother would come in with the low parts. It's wonderful how being happy brings out the singing in you.

One day when the little boy went down to the clinic the doctor told him he need not come back the next week.

“Why for?” asked the little boy. “Can't you make me walk, after all?”

“Yes,” said the doctor; “I could make you walk if I had money to stay here. But the money's getting scarce down at the capitol and they aren't going to have any more of these clinics for black folk. Why,” said the doctor, “they have to scrimp to keep open the clinics for white folk.”

The little boy wheeled himself home very slowly. He did not know how to tell his folks. He had looked forward to walking on two strong legs like Zeke. He had wanted one day to throw away his little wagon.

They were all at home when he got there and he explained what the doctor had said. “What's that you said about white folks' clinics?” asked Zeke.

“They jes barely got enough money to run those.”

“No money atall for black folks?”

“No,” said the little boy.

The family looked at one another. Then Zeke put his hand on the little wagon.

“Lis'en,” he said to the little boy; “you ain't goin' to ride in that there li'l wagon all your days, because Zeke ain't goin' to let you. Zeke's goin' to get money so's you can walk proud on two feet like other folks. But,” he said, looking back at the others, “what's goin' to happen to li'l lame black boys that ain't got no brother Zeke?”

A LITANY: “God's love working through people.”

For workers in factory, and office, and farm,  
Working to supply our daily needs,

*We give thee thanks.*

For air pilots taking food to starving people,  
And medicine to those in need,

*We give thee thanks.*

For doctors and nurses who dare to go among  
diseases,

So that those who suffer may get well,

*We give thee thanks.*

For great engineers who build traffic lights  
and bridges, and roads,

So that traveling may be safer,

*We give thee thanks.*

For mothers whose love for their children  
never fails,

*We give thee thanks.*

For joyous children who work and play to-  
gether happily,

*We give thee thanks.*

For all those people who work with thee to  
make the world a lovelier place,

*We give thee thanks.*

HYMN: “Lord, I Want to Be a Christian”

RECESSIONAL: “Eccossaise in E flat,” Schu-  
bert

**May 18, 1941**

THEME: *Working with God to Take Care of  
the World*

PRELUDE: “Andante Cantabile,” Sonata Op.  
13, Beethoven, or “Fairest Lord Jesus”

CHORAL READING:

Stand still, and consider the wondrous works  
of God.

In his hand are the deep places of the earth:  
the strength of the hills is his also.

The sea is his, and he made it.

O Lord, how great are thy works! and thy  
thoughts are very deep.

How excellent is thy name in all the earth.

Response: “Holy, Holy, Holy” (chorus of  
“Day Is Dying in the West.”)

STORY:

ST. FRANCIS

“Fair are the meadows, fairer still the  
woodlands,” in the mellow days of autumn,  
as well as in the springtime, and in fancy  
we can see a jolly little brown-clad monk,  
back in the early days of the thirteenth cen-  
tury, trudging up the breath-taking slopes  
of Assisi, with staff in hand and a bundle  
on his back. In the folds of his robe he  
carries something most tenderly, and now  
and then he takes a peek inside to make sure  
all is well.

“Come, now, my little sisters,” we hear him  
whisper in coaxing tones, “be not affrighted.  
I have bought you with a price. You shall  
not fall into the evil hands of those who  
seek to harm you. See, here we are almost  
home, where in peace you may build your  
nests and rear your young.”

Then, as the sandaled feet shuffle softly  
over the flags of an ancient courtyard, the  
brown folds are opened and out flutter  
the white wings of the turtle doves. In the  
rafters of the cloister they find security,  
and as the gentle monks go about their daily  
tasks, tiny black eyes peep down from above,  
and the soft cooing of the rescued doves  
sounds peacefully throughout the night.  
From his tiny balcony with its mass of over-  
hanging flowers, Brother Francesco stretches  
out his hands to the “twinkling, starry host”  
high in the heavens above, and thanks his  
Father for all creatures, most especially for  
the gentle white doves who have been the  
constant companions of mankind since the  
very dawn of time. Then, with a song of  
praise rising to his lips, the little monk of  
Assisi sinks wearily but happily upon his  
lowly cot.

LEADER: From the days of St. Francis comes  
also the hymn of the Children's Crusade—  
“Fairest Lord Jesus”—which somehow  
seems to be filled with the joyful spirit of  
this little minstrel of God. We do not know  
when Francis was born, but his day is  
October 4. While we listen to music, let  
us think with God about how we may take  
care of his world. How may we care for  
animal creatures? For birds? How may  
we help God to make flowers grow? (The  
pianist plays softly, “Fairest Lord Jesus”)

PRAYER of thanks for animal friends and  
for other living creatures.

HYMN: “God Speaks to Us in Bird and  
Song”

RECESSIONAL: “The Glory of God in Nature,”  
Beethoven.

**May 25, 1941**

THEME: *God Depends on People*

PRELUDE: “Andante,” Haydn (“Surprise Sym-  
phony”)

\* Charlotte C. Jones from *The Pilgrim Elementary  
Teacher*. Copyright, The Pilgrim Press. Used by per-  
mission.

\* Hymns for Junior Worship, Westminster Press,  
Philadelphia.



HYMN: "The Greatest"

POEM: "O God, they say that you are love"

STORY:

### THE FRIENDLY MAN

Once, in a tiny little country town in the hills of Connecticut, there lived a pleasant, kind-hearted man. His name does not matter too much, for he was not known widely beyond the boundaries of his own small village, but his work and his kindly advice were a source of great joy to all the simple folk who knew him there. So helpful and patient was he that a dear old minister who lived across the way called him "the parish priest."

Often in the early evening the farmers from round about would tie their horses to the post in front of his house. Then the friendly man would come out, give a neighborly word of greeting, and walk in his old carpet slippers down the old stone walk. Together they would chat about the price of eggs, haying, the new baby in the family. Little by little the farmers would unburden their minds, pouring out their troubles. "I guess you would like to borrow some money," the friendly man would say. "Will fifty dollars help any now?" Then, returning with a light step to the house, he would write a check for the proper amount. "Here," he would say with a twinkle in his eye, "take this, and spend it wisely. Don't worry too much about paying me back. Pay when you think you can."

Now, in this town where the friendly man lived, there was a prison for men who had done wrong. Everybody in the village avoided

the prisoners when they were discharged except the friendly man. Sometimes he even gave them jobs on his own farm and helped them to live better lives. Sometimes he gave them a ride to another place so that they might have a fresh start. Sometimes he even gave them a money gift to use.

The friendly man worked in a bank in the little village. He heard that farmers many miles away would like to place their money there if only they had a way to make the trip. "That's easy," said the friendly man. "If they can't come to the bank I can at least go to them." So he bought a car, and every Friday morning over the hills he would go, waving a friendly greeting as he went along, and stopping where people needed his advice. Sometimes his wife and daughters would go along, too, to make the trip a pleasanter one.

And so he lived his quiet, simple life. His name will never be in the great history books, but his life was filled with loving deeds. Twenty-five years have passed since he lived in that tiny town but still his loving ways are remembered. Some people even say he lived Jesus' way of life.

INTROIT: "Lord, Who Lovest Little Children"

PRAYER: Thank you, God, for the power of love in the world. We know now that to be great one need not do things which call for praise. We know that "the greatest are those who love the most." Help us to express your love quietly and without show. Amen.

HYMN: "Lord, I Want to Be More Loving" (Negro Spiritual)

RECESSIONAL: "Allegro," Mozart.

determined to follow them as a preacher of the Gospel. One November day he and his bride went down to Bristol and boarded a ship called the *Lyon*. For over two months the *Lyon* fought winter storms, and on an icy February day Mr. and Mrs. Williams arrived in Boston.

In Boston Roger discovered an odd fact. The Puritans who had crossed the ocean in a sail boat and were putting up with all sorts of hardship for the sake of freedom to worship God as they pleased were not willing that any people who disagreed with them should worship God as they pleased. When Roger found that out, he preached in Salem and Plymouth. There were still people who disagreed with Roger, and they ordered him to leave the colony.

Only three colonies in New England, and Roger not wanted in any of them! Where could he go? Well, one thing over which Roger and the colonists had disagreed was the white man's treatment of the Indians. Roger wanted to make friends with Indians; most of the colonists wanted to get land away from the Indians. Roger now went with a few friends right into the wilderness where Indians hunted. When Indians recognized him, they did not disturb his camp, for they knew he was a fair dealer.

But the white men did not let him alone. Somebody figured out that the camp was in land the Plymouth Colony claimed, and they ordered the campers to move. Roger and his friends went to Narragansett Bay, to the joining of two rivers the Indians called Woonasquatucket and Moshassuck and founded what Roger called the Providence Plantations—pronounced *Providence*, but meaning *Providence*. That is, Roger meant that God would provide here for the needs of fair-minded, peaceful men.

The Narragansett Indians so much appreciated the fair way Roger had always treated them that they gave him acres and acres and acres of land without asking a penny for it. Roger's wife and children came down. Gradually, all sorts of people who disagreed with other people came to Providence Plantations, as a refuge where they could have freedom to do as they thought right.

The more people came, the more Roger found his hands full trying to preach to his colonists and tend to the government of the colony at the same time. For all these people got to disagreeing with one another and with the Indians living near. They were not at all used to the idea that you can disagree with people without being disagreeable to them. Roger had a terrible time trying to teach them what was an entirely new idea in that day, that if you want to be free to worship God the way you think is right, you have to be willing to let all your neighbors be free to worship God the way they think is right.

As if Roger didn't have enough troubles of his own, the colonists around Massachusetts Bay got into more and more trouble with the Indians, and the Pequods (the strongest tribe in New England) determined to drive all the white people out of America. They sent a company of braves to persuade the Narragansett Indians to join in, so that the white men would be outnumbered and defeated. The Massachusetts Bay people wrote to Roger, begging him to urge the Narragansetts not to join the Pequods.

Now was a good time for Roger to say, "Nothing doing. You drove me out of your colony. I'd be tickled to death to see the Indians drive you out of yours. The Indians won't bother me if I stay out of the fight. If I look as if I'm asking them not to fight you, they will think I'm their enemy and they'll attack my colony. You treated the Indians unfairly and you treated me unfair-

## Junior Department

By Ethel Tilley\*

QUARTERLY THEME: *We Are Debtors*

THEME FOR MAY: *Heroes of the Later Church*

### May 4

THEME: *Soul Liberty*

PRELUDE: "O Beautiful for Spacious Skies"

CALL TO WORSHIP:

Leader:

It is a good thing to give thanks unto Jehovah,  
And to sing praises unto thy name,  
O Most High.

Response:

To show forth thy loving kindness in the morning,  
And thy faithfulness every night.

HYMN: "Faith of Our Fathers"

SCRIPTURE (by a girl):

"And Jesus called unto him his twelve disciples, and charged them, saying, A disciple is not above his teacher, nor a servant above his lord. Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. He

that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Sections from Matthew 10.)

HYMN: "In Christ There Is No East Or West"

PRAYER (by a boy): Our Father, we thank thee for thy love, given to the whole world. We ask thee to help us to remember thy love for us and thy love for people who are different from us. Help us to be friendly to people with whom we do not agree. For Jesus' sake. Amen.

OFFERING AND DEDICATORY PRAYER

STORY:

### SOUL LIBERTY

There was a time in England long ago when the law required that every one should worship in one church established and controlled by the government. Some Englishmen who thought that the church ought to be purified of customs they considered evil were called Puritans. Others who criticized church practices were called Non-Conformists because they did not conform or agree with some church customs, or Dissenters because they dissented or did not consent to the customs, or Separatists because they separated from the established church.

One Non-Conformist was a boy named Roger Williams, who was sure he was especially called by God when he was eleven years old.

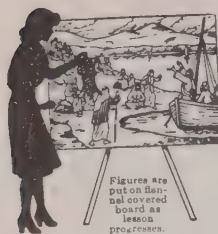
When he was about fifteen—that was in 1620—a company of Separatists went to America and settled Plymouth Colony. Roger went on working to support his mother and studying so as to have a well trained mind.

When he was twenty-five a company of Puritans crossed the ocean and settled near Plymouth, some in Boston, some in Salem. Roger, now married to a fine young girl,

\*Dean of Women and Professor of Philosophy and Psychology, Hastings College, Hastings, Nebraska.

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ly. Now take your medicine, and will I enjoy watching you taking it!"

But you'd know, of course, that Roger trapped off to the camp of the Narragansetts. There sat his friend the Chief Canonius, and with him sat a large group of Pequot warriors. Roger had no weapon. He was a brave man, and he needed to be now. He slept with the Indians at night, knowing that one of the Pequots might stab him to death before morning. He had taken the trouble to learn the Indian languages, and he talked with both tribes for days. And he was successful. The Narragansetts refused to help in a war against the whites.

Later when four white men robbed and wounded an Indian trader, Roger was one of the whites who insisted that the white criminals be punished for having attacked an Indian.

Roger still was not allowed to use the port of Boston because he was too tolerant in his religious views. So when he went to England to secure a charter for his colony, he had to sail from New Amsterdam (now New York, of course). In New Amsterdam as in New England the white settlers were threatened with war from the Indians. Who was it but the passing traveler Roger Williams who made a treaty of peace!

Roger was fair to whites as well as to Indians. When a religious sect called Quakers were shamefully treated in Massachusetts and driven out of the colony, Roger welcomed them to Providence Plantations. He did not agree with the Quakers at all and argued hotly with their leaders, but he still insisted that they could live safely in his colony. "Because," he explained to everybody, "we cannot save our freedom to worship God as we believe we ought unless we let other people worship as they believe they ought. We can discuss our disagreements, but we must not fight about them. We must let every man have soul liberty or we shall none of us have soul liberty."

Soul liberty was Roger Williams' favorite expression. In Providence, Rhode Island, the first place in America where people had freedom of worship, there now stands a statue of Roger Williams holding a book on which is written *Soul Liberty*.

HYMN: "O Beautiful for Spacious Skies"

BENEDICTION

May 11

THEME: *A Pilgrimage in Prison*

PRELUDE: "Pilgrim's Chorus" from Tannhäuser

CALL TO WORSHIP:

Leader:

The Lord is my light and my salvation;  
Whom shall I fear?

Response:

The Lord is the strength of my life;  
Of whom shall I be afraid?

Unison:

For the Lord is a great God,  
And a great King above all gods.

HYMN: "Come Thou Almighty King"

SCRIPTURE (by a girl or by a group of choral readers): Psalm 89:1-2, 5-6, 8-9, 11, 14-15, 52

HYMN: "A Mighty Fortress Is Our God"

(with a brief explanation if the juniors do not know this hymn. See program for Intermediate Department, May 18.)

PRAYER (by a boy):

Our Father, we thank thee for protection that is like the safety of a fortress. We thank thee for giving power to Martin Luther to keep him brave in danger. We thank thee for giving us courage to work hard and to be honest and kind. We pray thee to help us again this week to work well and honestly and to be thoughtful of other people. For Jesus' sake. Amen.

OFFERING AND DEDICATORY PRAYER

HYMN: "Forward Through the Ages"

STORY:

A PILGRIMAGE IN PRISON

John belonged to a wild, harumscarum gang of boys. They got into all sorts of mischief and sometimes they were downright mean. In the roughest games and in the meanest tricks John was their ringleader.

He got some of his ideas from books. There weren't very many books in his town, but all he could get hold of he read. All except the Bible, that is. "What's the Bible?" he said. "A little ink and paper, about three or four shillings worth (this would be between seventy-five cents and a dollar in our money). Give me *George on Horseback* or *Bevis of Southampton*."

Now *George on Horseback* and *Bevis of Southampton* were romantic heroes who rode around on wild horses and fought with swords and fell into muddy ditches and climbed out and were captured and put in dungeons and planned ways to get out to fight again. They went on journeys called pilgrimages because the word "pilgrim" means a wanderer in a strange country.

Well, when John was seventeen, he had to give up his wild playing and go on a trip in earnest. He had to go to war, for Englishmen who believed the people ought to be allowed to elect representatives of their own to make laws were fighting Englishmen who believed the King ought to have the whole say about everything. John was on the side that thought the people ought to elect lawmakers.

He was in the wars for three years. His side won, but when he came home he hadn't a cent. He got married anyhow; and oddly enough this big rough bully married a girl who was lovely and gentle. She was just

as poor as he was—they hadn't so much as a spoon or a dish between them, he told friends afterward—but she owned two books on religion.

They set up housekeeping with the two religious books. John began working as a tinker to earn some money.

After a while John and his wife had a darling baby girl born blind. John loved his wife and his little blind baby girl so dearly that he became gentler and gentler. He read his wife's two religious books and he changed his mind about the Bible. He found the adventures of Jesus and Paul more exciting than the adventures of George on Horseback and Bevis of Southampton.

He joined a church and decided to preach. The church he joined was called a dissenting church, because it dissented or did not consent to some of the ways of the established church. A few years later the side John had fought for in the war lost out again, and the side that said the King should settle everything was in power. One thing the King said was that nobody could belong to any church except the church established by the government. Any one who tried to worship in a different way was hounded from one little patch of woods to another. If dissenters were found so much as singing an evening hymn together in the woods, they were tried and condemned as traitors.

John believed people should be free to worship God in their own way, and he went down to a little country spot to preach. He was arrested and put in jail for twelve years. That is longer than some of you have been alive. Twelve years John Bunyan was in jail. He studied in jail and wrote religious books to encourage other Christians.

When an act of indulgence was passed, he was let out of jail. He went home to his family and to his old church. He also founded many new churches. He was such a great preacher that when he went to London, twelve thousand men would get up extra early in the morning so they could hear him preach at seven o'clock before they went to work.

After three years the act of indulgence was repealed, and John Bunyan was put in jail again. He was sick and tired of jail. He did not know what to do with himself. So he began to write a book, not intending to print it, but just to amuse himself. He remembered *George on Horseback* and *Bevis of Southampton* and he wrote about a man with adventures like theirs. Only he named the characters and places for things that happen to people, like Hopefulness and Despair and Vanity and Sloth and Doubt and Difficulty.

His hero was a pilgrim named Christian. John Bunyan pretended in his writing that being captured and shut up in a dungeon was like despairing and doubting in real life, so he wrote about Christian's being put in a dungeon in Doubting Castle by Giant Despair. Again, falling into a mud ditch is like becoming discouraged in real life, so Christian fell into mud that John Bunyan named the Slough of Despond. Becoming hopeful and big-hearted in real life is like finding a real friend, so John named helpful traveling companions of Christian, Hopeful and Greathheart.

Well, Christian and his friends had wonderful adventures. They fought dragons. They fell into mud. They were beaten by a giant with a crabtree cudgel and shut in his dungeon with skulls and bones. They finally escaped through several dungeons with a miraculous key. They fought a monster with scales like a fish (and they were his pride), wings like a dragon, feet like a bear, mouth like a lion's, and fire and smoke roaring out of his sides.

Finally, after all his troubles and battles,



Christian arrived at Celestial City.

Some of John Bunyan's friends thought it was wrong for a preacher to write a book like this one. They said John ought to make it clearer that the fighting was really only fighting against doubt and despair and meanness in our own lives. Other friends thought the book was fine and persuaded John Bunyan to have it printed.

It is a good thing they did. In three years the book had crossed the Atlantic Ocean to the Puritan colonies in America and had been translated for the people of France, Holland, and Flanders. Later it was translated into many more languages. In ten years a hundred thousand copies were sold. In the two hundred and fifty years since, more hundreds of thousands of copies have been sold. For every one likes to read about *Pilgrim's Progress* to the Celestial City.

Many readers of *Pilgrim's Progress* do not know that the book was written by an imprisoned man who let his mind go on a pilgrimage, remembering that his fight to change from a rough bully into a Christian preacher and his fight to make England safe for free worship had been very much like the struggles of a knight adventuring in far countries.

HYMN: "Dare To Be Brave"

BENEDICTION

May 18

THEME: *Discovering Brotherhood*

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP:

Leader:

They that trust in Jehovah  
Are as Mount Zion, which cannot be  
moved, but abideth for ever.

Response:

As the mountains are round about Jeru-  
salem,  
So Jehovah is round about his people  
From this time forth and for evermore.

HYMN: "A Mighty Fortress Is Our God"

SCRIPTURE (read by a boy or by a group of  
choral readers): Psalm 48:1, 9-10, 14

PRAYER

HYMN: "All Glory, Laud, and Honor"

OFFERING AND DEDICATORY PRAYER

STORY (Tell the story of Count von Zin-  
zendorf, stressing the strength of brother-  
hood among Christians. For material see  
story for the Intermediate Department, pro-  
gram for May 11)

HYMN: "Joyful, Joyful We Adore Thee"

May 25

THEME: *New Life*

PRELUDE: "Lord of All Being, Throned Afar"

CALL TO WORSHIP:

Leader:

Thus saith the high and lofty One that  
inhabith eternity, whose name is  
Holy:  
I dwell in the high and holy place,  
With him also that is of a contrite and  
humble spirit,  
To revive the spirit of the humble,  
And to revive the heart of the contrite.

Response:

Oh come, let us worship and bow down;  
Let us kneel before Jehovah our Maker.

HYMN: "Lord of All Being, Throned Afar"

SCRIPTURE (read by a junior):

Now there was a man of the Pharisees,  
named Nicodemus, a ruler of the Jews: the  
same came to Jesus by night, and said to  
him, Rabbi, we know that thou art a  
teacher come from God; for no one can do  
these signs that thou doest, except God be

with him. Jesus answered and said unto  
him, Verily, verily, I say unto thee, Except  
one be born anew, he cannot see the king-  
dom of God. Nicodemus saith unto him,  
How can a man be born when he is old?  
Jesus answered, Verily, verily, I say unto  
thee, Except one be born of water and the  
Spirit, he cannot enter into the kingdom of  
God.  
(From John 3)

PRAYER

HYMN: "Rejoice, Ye Pure in Heart"

OFFERING AND DEDICATORY PRAYER

STORY (Tell the story of John Wesley, often  
called God's Horseman, stressing for juni-  
ors the new life in the Spirit John Wesley  
preached and his indefatigable traveling on  
horseback. Find material given for the In-  
termediate Department, program for May  
25)

HYMN: "Father, Lead Me Day by Day"

BENEDICTION

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# Intermediate Department

By Frances Nall\*

THEME FOR MAY: *Heroes of the Later Church*

The purpose of the worship services for this month is to help the junior-high students to appreciate the rich church heritage which we have and from the lives of these church heroes to be inspired to practice Jesus' teachings in the world today.

**Time String.** Have a heavy cord across the front of the room, marked off in hundreds of years from the time of Jesus to today. At the correct year hang a cardboard on which is the name or picture of the church leaders studied during April, and as each new hero is introduced this month hang his card or picture at the correct date.

**The Worship Center.** Have on the altar or a table covered with a green tapestry the open Bible, on either side of which place a lighted taper. If possible have the picture of the church hero introduced each Sunday standing or hung on the wall behind the Bible. The leader's table or pulpit should be forward at the right of the altar and the choir at the left. The chairs of the intermediate group should be arranged in a semi-circle facing the altar.

## May 4

THEME: *Heroes Through the Ages*

PRELUDE: "Adagio" by Mendelssohn which is tune, "Consolation," used with "Still, Still With Thee"

OPENING SENTENCE (by group): Romans 1: 16-17

HYMN: "Hail, Hero Workers" or "Forward Through the Ages"

SCRIPTURE (repeated by pupil): 1 Corinthians 3:4-11

PRAYER (by intermediate): That we today may catch the vision, which the heroes of the early churches had, to carry on the work that Jesus left for us to do.

HYMN: "Now Praise We Great and Famous Men" (from *The Church School Hymnal for Youth*) or "Heroes" (from *Singing Worship*)

STATEMENT OF THEME (by leader): Last month we were considering some of the early leaders of our church and this month we shall be discussing "Heroes of the Later Church." Today several students will tell us about some of these leaders. (The speaker should explain the time string and attach the names or pictures as each hero is mentioned.)

IMPERSONATIONS (by six pupils):

1. **Justin Martyr** (dressed in Palestinian costume): I represent Justin Martyr, who was born about 100 A.D. in Palestine. I was brought up on pagan religions and studied all about the different gods but felt that there was more to know. One day while walking by the sea, I met an elderly man who told me about some wonderful ancient writings called "The Prophets." These he gave me to read. Later he gave me some letters by a man named Paul, and a biography of a great man, Jesus, whose followers called themselves Christians. "Straightway a flame was kindled in my soul; and a love of the proph-

ets, and of those men who are friends of Christ possessed me; and . . . I found this philosophy alone to be safe and profitable."<sup>1</sup> For this reason I am a Christian.

**Leader:** Soon the Romans began persecuting the Christians because they would not sprinkle incense before the Emperor's statue. Justin Martyr and six other Christians refused to recant their belief in the true God so were sentenced to be whipped and then were beheaded. These persecutions continued until the time of Constantine when Christianity was accepted as a state religion. Soon it became so popular that many people joined the church not knowing what it meant to be a follower of Jesus. These persons brought with them many of their pagan practices which were included in the Christian worship. There were many people within the church who tried to reform it. One of these was Peter Waldo, who lived in the twelfth century (died 1170), about whom we shall now hear.

2. **Peter Waldo** (dressed in brown monk's robe): I represent Peter Waldo, who was a wealthy merchant of Lyons, France, but saw the corruption of the clergy and the church, and tried to reform it. I with a few other monks gave up all our possessions and decided to live a life of poverty as Jesus did. We translated the Bible into the language of the people (old French) and went from house to house reading and explaining the Scriptures. Many people became true followers of Jesus. We were as popular among the common people as we were disliked by the corrupt clergy whose wickedness we exposed.

**Leader:** Another reformer within the church was Thomas à Kempis, who lived from 1380 to 1471. We shall now hear from him.

3. **Thomas à Kempis** (dressed in choir robe): I represent Thomas à Kempis, who was a Dutch canon or clergyman attached to a cathedral, and tried to reform the church from within. I wrote my beliefs in a series of books called *Imitation of Christ*. There were many thousands of these distributed throughout Europe. I urged people to put spiritual things above physical comforts. (See "Worship Programs for Seniors," May 11, for more information.)

**Leader:** These attempts at reform had not made much of an impression on the church itself so in the early fifteen hundreds many of the church members left the church and started new churches trying to build them on the principles of Jesus. This period is called the Reformation. We shall now hear from several reformers.

4. **George Fox:** I represent George Fox, an Englishman. I started to preach in 1647 that one should be guided by an "inner light" which comes directly from God. Soon I had many followers who organized a church called, "The Society of Friends" and our members are called "Quakers." (See "Worship Programs for Seniors," May 18, for more information.)

5. **John Bunyan** (carrying copy of *Pilgrim's Progress*): I represent John Bunyan, who was a Baptist clergyman at Bedford, England. I wrote *Pilgrim's Progress* during the twelve years (1660-1682) I was imprisoned for my beliefs about God. (See "Worship Programs for Juniors," May 11, for more information about John Bunyan.)

6. **Roger Williams:** I represent Roger Williams, who was born in 1600 and was the founder of the Baptist Church in America. (See "Worship Programs for Juniors," May 4, for story of Roger Williams.)

OFFERING: To help spread the gospel (mention a definite mission project).

Response: "Bless Thou the Gifts"

RECESSIONAL TO CLASSES: "Marching with the Heroes"

May 11

THEME: *A Hero Worked for Church Unity*  
PRELUDE: "Dear Lord and Father of Mankind" (one stanza)

CALL TO WORSHIP: 1 Corinthians 1:10

**Moffatt's Translation** (by a pupil): Brothers, for the sake of our Lord Jesus Christ I beg of you all to drop these party-ries. There must be no cliques among you; you must regain your common temper and attitude.<sup>2</sup>

**King James Version** (by the whole group): Read from "Now I beseech you, brethren, by the name of our Lord" to "and in the same judgment."

HYMN: "Dear Lord and Father of Mankind" (The group should read aloud the fourth stanza.)

**Explanation** (given by a pupil before the hymn is sung and read): This hymn is a part of a seventeen verse poem written by John Greenleaf Whittier called "The Brewing of Soma." He tells of the folly of the members of an ancient sect in India for brewing intoxicating drinks. Then calling attention to certain pagan practices today begins one of the world's most reverent and quietly beautiful prayer poems, "Dear Lord and Father of Mankind." The fourth stanza beginning "Drop thy still dew," is based on our call to worship in which the writer is praying that God will do away with our jealousies, and dislikes of certain folks.

SCRIPTURE (by verse choir):

A boy (repeating): Acts 8:4

Girls' Voices: John 8:31-32

Boys' Voices: 1 Corinthians 3:9-11

All: Romans 11:33-36

HYMN: "In Christ There Is No East or West"

WORSHIP CENTER (explained by a boy): On our altar today we have the open Bible which signifies that we as Protestants believe that God's will and Jesus' guide for life are given to us through the pages of the Bible. The lighted candles on either side of the Bible signify Jesus, the Light of the World. For the last three Sundays we have been considering the early Christians who were heroes in spreading Jesus' teachings. For the remainder of May we are to consider some of the early American heroes who helped to bring the teachings of Jesus to the United States. Today we shall talk about a wealthy nobleman who left his political affairs and his business to spend thirteen months in the United States trying to get all the churches to unite.

TALK (by an intermediate):

## THE COUNT OF ZINZENDORF

Two hundred years ago next December the second, Nicolaus Ludwig, Count of Zinzendorf, brought his young daughter, Benigna, with him to America. He went immediately to Philadelphia with the purpose of uniting all the Pennsylvania German Protestants in an association known as the Congregation of God in the Spirit. He hoped to bring all the Protestant colonists into mutual understanding and sympathy. He called a free conference or "union synod" on New Year's Day, 1742, at Germantown to effect the union. But by June his hope of a united American Protestant church was doomed for

\* Evanston, Illinois.

<sup>1</sup> From *Dialogue with Trypho* by Justin Martyr.

<sup>2</sup> The Bible, a New Translation, by James Moffatt. Used by permission of Harper & Brothers, Publishers.



the Lutheran people had sent word back to Germany calling for a Lutheran missionary and Henry Muhlenberg arrived. But that story comes next Sunday.

Before Count von Zinzendorf returned to Europe in January of 1743 he established Moravian congregations at Bethlehem (which town he named), Nazareth, and Philadelphia, as well as in New York.

Nicolaus as a small boy became most interested in the church and wanted to be a minister but his family objected. When he was fifteen years old he established a club among his schoolmates called "Order of the Grain of Mustard Seed" (see Matthew 13:31). This caused great anxiety among his family, who were wealthy nobility of Saxony, so they sent him to the University of Wittenberg to study law. While there he became interested in Lutheranism and Luther, who had been a teacher there two centuries earlier. His family then sent him traveling for two years, including a visit to the corrupt French court. But none of the wickedness influenced him except to deepen his religious zeal.

When he returned home he entered politics to please his relatives but opened his luxurious home every Sunday for a church service for the United Brethren or Moravians who were being persecuted. Later these people founded a Christian settlement on Zinzendorf's estate called Herrnhut. There they lived as nearly as they could according to Jesus' ideals. Zinzendorf was fired with the desire to help other unfortunates so he sent missionaries to Greenland, Labrador, to the American Indians, and the Negroes in Africa, and later came to America himself. The Moravians were the first Protestant group to awaken to the importance of missions and today their missionary activity, in proportion to their membership, exceeds that of any other branch of the Christian church.

TALK (by another student): "How the Churches Today Cooperate"

(Let the pupil tell what efforts have been made by the churches in his community to cooperate, as in supporting a Daily Vacation Bible School, or having union services in the summer. The student should tell what keeps the different churches from uniting into one big church. What benefit would there be in uniting? What disadvantages? Tell that within three weeks, June 3-5, the World Council of Churches will meet in Toronto to discuss what the Church as a whole can do in meeting the present war crisis and to plan for post-war reconstruction according to Christian principles.)

PRAYER (by pupil): We thank thee for the blessings of peace and union in our land, and we thank thee for the rich heritage of our church life. Help us to have the interest in the church and the desire to follow thy will as did the early heroes of our American church. In thy name, we pray. Amen.

HYMN: "The Church's One Foundation"  
BENEDICTION: Now may the mind of God keep us zealous for the task to which he has set our hands. Amen.

## May 18

THEME: *A Hero Starts a New Church in America*

PROCESSIONAL (of singing and verse choirs): "Father of Lights, in Whom There Is No Shadow" or "Show Us Thy Way, O God"  
CALL TO WORSHIP: "O Come, Let Us Worship"

LITANY (preceded by a moment of silence):  
Verse Choir: Dear Father, who has made of one blood all the nations of men to dwell

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on the face of the earth.

Group: We give thee thanks.

Verse Choir: O God, who hast revealed thyself through thy Son Jesus Christ about whom we read in thy Holy Word.

Group: We give thee thanks.

Verse Choir: O God, who has given to thy church the opportunity of proclaiming the Gospel to every creature.

Group: We give thee thanks.

Verse Choir: For all the great heroes of thy church who have given their lives, talents, and possessions to carry thy name to every race and clime.

Group: We give thee thanks.

All: May we, our Father, be worthy to be called thy children and to do thy work in this world. Through Jesus Christ, our Lord. Amen.

HYMN: "A Mighty Fortress Is Our God"

Explanation (by pupil before the hymn is sung): Among the church heroes is Martin Luther, who started the Protestant Reformation by advocating that a person must have faith in God and that the guide book for Christian living is the Bible. This movement gained great popularity through the singing of hymns. Martin Luther composed thirty-five hymns of which "A Mighty Fortress Is Our God" is his greatest. It was written for the "Protesting Princes" who went to the Diet of Speyer to protest against the abuses of the state church. At that time the people who wanted to reform the church were first called "Protestants," which name has stuck until today.

SCRIPTURE:

Leader: Shall we think of the words of Jesus, who said:

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objected to this, for they were afraid that the Count would try to make them adhere to the Moravian doctrines. After some fiery discussions between the two missionaries the Count left for England.

Mr. Mühlenberg then not only became the pastor of three Lutheran churches in and near Philadelphia but was the outstanding leader of Lutheranism in this country. He felt that the separate Lutheran congregations needed to have a central organization, so in August of 1748 he called a meeting or synod of all the Lutherans in America. There these churches united for their mutual aid and benefit and this form of church government still exists. The United Lutheran Church in America and the Evangelical Lutheran Synod of Missouri are two of the largest groups of Lutherans in America.

OFFERING: For the younger churches of the world (name a special project).

Response (by group): "We Give Thee But Thine Own"

BENEDICTION: O thou Father of all, draw thy great family of church members together with an increasing sense of our common heritage that we may work together to bring in thy kingdom. Amen.

RECESSIONAL: "Rise Up, O Men of God!"

## May 25

THEME: *A Hero Takes the Gospel to the Poor*

CALL TO WORSHIP: "The Lord is in His Holy Temple"

SCRIPTURE (repeated by a student): Luke 4:18

HYMN: "Teach Me, My God and King" or "We Thank Thee, Lord"

RESPONSIVE READING: John 15:1-11 (Leader says: "Jesus is telling us that if we are to help him bring in the Kingdom we must live close to God. Will the group read the even numbered verses? I shall read the odd numbered ones.")

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

STORY (by intermediate):

### A BRAND PLUCKED FROM THE BURNING

John Wesley's failure as a foreign missionary in Georgia accounts for his later success as a religious leader of the unchurched people of England and the founding of the Methodist church. When John Wesley was a small boy his father's house caught fire and John was rescued at the last moment. From that time on he felt that God had something special for him to do for he was "a brand plucked from the burning." He was unusually brilliant in school and took time from his studies to visit the prisoners. He obeyed all the rules of the Church of England. He, with a group of like-minded friends, were called Methodists at Oxford because of their systematic way of doing things.

Two hundred and six years ago John Wesley sailed for Georgia where he was a failure as a missionary. On his trip to America he had met a group of Moravians and was convinced that they had a depth of religious experience which he did not have. On his return to London he attended the Moravian meetings and in one of them he had a remarkable experience in which he said, "My heart was strangely warmed." He became eager to know more about living as a Christian so went to Count von Zinzendorf's estate (See Worship Programs for May 11 and 18) and visited his Christian village of Herrnhut.

Wesley was greatly impressed by the emotional piety of the Moravians but felt that Christians should not live apart from other people; instead, they should help others. Wesley came back to England with the desire to help the unfortunate people of his country. He preached at five o'clock each morning to the mill hands on their way to work and averaged five hundred sermons a year. Soon thousands of people were flocking to him to learn more about Jesus' way of life.

After the American Revolution the followers of Wesley in the United States needed more ministers but the Church of England would not send them to the rebellious colonists. Although Wesley kept his own affiliation with the state church he sent out ministers on his own initiative. Thus Methodism was founded in America as a separate church in 1784. This small society has grown until now the Methodist church has eight million members with fifty thousand ministers.

TALK (by a pupil): "How the Churches Are Helping the Unfortunate Today" (The pupil should tell what his church is doing to help the migrants, refugees, peoples in war-torn countries, and what it is doing for the poor in his community.)

HYMNS "O for a Thousand Tongues"

*Explanation (given by a pupil before the hymn is sung):* John Wesley took the gospel to the unfortunate people by preaching; his brother Charles sang the message of Jesus. Many of his hymns are still used today. One of the most popular is, "O For a Thousand Tongues to Sing" which he wrote on the first anniversary of his finding of Jesus as a personal friend. Charles Wesley was so happy that he wished he could have a thousand tongues to tell people about the joy of being a Christian. He wished it so hard that he wrote this hymn so a thousand people could help him praise God: Many hundreds of thousands have. Shall we today help him in praising God by the singing of this hymn?

OFFERING: (Each penny of this offering will give a bowl of rice to a starving Chinese boy or girl if sent through the Church Committee for China Relief, 105 East 22nd Street, New York City.)

Response: (after a moment of silent prayer for the hungry): "All Things Come of Thee, O Lord"

CLOSING PRAYER (by a pupil): That the group may have the desire to help the unfortunate people of the world, and to do something about it as Wesleys did.

## Senior and Young People's Departments

By Henry David Gray\*

THEME FOR MAY: *Heroes of the Later Church*

### For the Leader

Worship is corporate communion with God. God is known to Christians as one who is loving and personal in his dealings with men and women. All materials for worship, all orders of service, and all meditations are designed to draw the worshipping group into the presence of God. To accomplish this desired end requires right atmosphere. It may be facilitated by the psychology of habit. This month *one order of service* for the four Sundays is presented, with the suggestion that there be an initial period of instruction and memorization on the last Sunday of April to prepare for these services.

Material for each Sunday is presented with the hope that this will be incorporated into the *order of service* for the month without breaking the balance and harmony thereof.

### To Read and Enjoy

If you have not yet been thrilled by any of the four books upon which these services are based, do not fail to read at least one during the month.

Sabatier. *St. Francis of Assisi*. (Scribner, 1930)

Thomas à Kempis. *Imitation of Christ*.

George Fox. *Journal*. (Dutton, 1924)

John Woolman. *The Journal and Other Writings*. (Dutton, 1910)

\* Secretary of Young People's Work and Student Life, Division of Christian Education, Congregational Christian Churches.

## The Order of Service

PRELUDE

CALL TO WORSHIP: "Hear Our Prayers, O Lord" (sung in unison)

INVOCATION (in unison):

Almighty God, we thank thee for thy church in which we meet to worship. Forgive us for every unkind word or thought or deed of the week that is past, Grant that we may be true comrades, reliable and helpful in our homes, and ever mindful of thy great love. In Christ's name. Amen.

HYMN OF PRAISE

SCRIPTURE READING

MEDITATION

PRAYER (concluded by the Lord's Prayer in unison)

HYMN OF CONSECRATION OR CHALLENGE

BENEDICTION (in unison): May God bless us all with a loving sense of his presence, to guide us, to keep us from evil, and to inspire us; and may we live each day as comrades on the Great Highway of Christ. Amen.

POSTLUDE

## May 4

(See Order of Service above)

THEME: *A Troubadour of God*

PRELUDE: "The Lost Chord," Sullivan

HYMNS: "Fairest Lord Jesus," "Are Ye Able, Said the Master"

SCRIPTURE: Mark 1:14-20

POSTLUDE: "Are Ye Able, Said the Master"

MEDITATION:

THE KNIGHT WHO BECAME A TROUBADOUR

About the year 1200, a wealthy young man named Francis bought a bright new suit of armor. It must have been the equivalent of a modern suit of flashy clothes. He purchased a superb horse, the equivalent of a classy car. Then he set out to have a good time.

Some of the common ways to have a good



time were to get drunk, quarrel, or go to war. Francis tried all of them. Many were the parties he paid for. Many were the friends who attended. Seeking the greatest possible adventure he went off to fight as a knight, only to be captured and jailed.

The prison was a terrible place, damp, dark, and dirty, but it proved the making of the man. Francis had time to think. He had time to ask, "What does life mean? What have I achieved by trying to have a good time *for myself*?" Then, too, he had time to see the needs of the others who were his dungeon companions.

After about a year he was able to return to his home town. At first he tried to resume his old way of living, so much so that he became ill. Again he faced the deep questions of his mind and heart. Recovered, he took the road as a knight once again, but the questions plagued him. At length, in a little church where he was the congregation, some words of Scripture read from the pulpit came to him as a call to action.

He gave away everything on which he could lay his hands. His father disowned him. Francis, just past twenty years of age, walked out across the snow on his bare feet after returning to his father everything he possessed.

What difference could one young man make? Probably he made more difference in the history of Europe than any other person except Jesus. He gathered others about him. They preached to the poor. They helped lepers. Soon great throngs all over Europe listened to and followed them. At last even the Pope had to listen to them. When Francis died he had done the impossible—he had awakened the churches, he had given new hope to millions of common men, he had called the whole world back to the gospel of love and righteousness and peace. Once he had been a knight in armor. He had become a Troubadour of Christ.

TO READ: Saint Francis of Assisi's poem, "Canticle of the Sun" (See page 22)

#### PRAYER:

Let every lovely tree tell me more about thy beauty, Lord. Let every singing bird make me more deeply confident of the joy that comes from doing thy will. Let the example of every noble person I know help me to be noble, too. Let thy presence when I pray make and keep me pure within. Amen.

### May 11

(See Order of Service above)

THEME: *Quiet Strength*

PRELUDE: "Larghetto," Wheeler

HYMNS: "Jesus Calls Us," "Dear Lord and Father of Mankind"

SCRIPTURE: Mark 15:1-5

POSTLUDE: "That Cause Can Neither Be Lost Nor Stayed"

MEDITATION:

#### WHO IS GREAT?

We sometimes think that only those whose pictures are in *Life* are important. The pitcher gets the cheers of the grandstand, but it may be the fielders who make the hits that win the game.

Thomas à Kempis lived a most uneventful life in a monastery. Few people heard of him, and they do not seem to have been greatly impressed. He died about twenty-one years before Columbus discovered America. One single book written by this little known man is among the three or four most read books in the world: It is called *The Imitation of Christ*.

Listen! "Count not of great importance who is for thee, or against thee; but let

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this be thy aim and care, that God be with thee in everything thou doest.

"Great tranquillity of heart hath he that careth neither for the praises nor the fault-finding of men. He will easily be content and pacified whose conscience is pure. Thou art not the more holy, if thou art praised; nor the more worthless, if thou art found fault with. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God.

"If thou consider what thou art within thee, thou wilt not care what men talk of thee. Man looketh on the countenance, but God on the heart. Man considereth the deeds, but God weigheth the intentions."<sup>1</sup>

There are great men and women today who do not "make" the headlines of the local newspaper, but whose names are recorded in the unseen Book of God. Ofttimes they are the builders of the Church.

### May 18

(See Order of Service above)

THEME: *A Troubled Genius*

PRELUDE: "Vision," Rheinberger

HYMNS: "Love Divine," "Give of Your Best to the Master"

SCRIPTURE: Mark 7:14-16

POSTLUDE: "Give of Your Best to the Master"

MEDITATION:

#### RIGHTNESS OF HEART

Unusual people are often called *queer*. George Fox was called *queer*. People thought he was out of his mind because he spoke against the established churches of his day and because he said the gospel ought to be lived every day. Without fear or favor he condemned long-faced people who sat in church on Sunday and cheated others on Monday. Jesus was crucified by men and women who did not want to be disturbed. George Fox was put in prison by the same kind of people. They had him beaten, ran him out of town, and did all manner of mean things to him. In reply, he forgave them and told them to seek first the spirit of Christ.

There is no point in reading the Bible unless you understand it, said George Fox. "I saw plainly," he says, "that none could read Moses aright without Moses' spirit" and "that none could read John's words aright . . . but in and with the same divine Spirit by which John spake them."

You must worship in simplicity, said George Fox. There is no need for great elaborate buildings. They may help, but they may hinder. What really matters is rightness of heart, love toward others, and willingness to be a true friend to all in need.

Speak few words, and let them be well thought out, said George Fox. How much trouble we would be saved if we followed his advice! He himself thought long before he spoke, and then spoke with tremendous vigor. To hear him pray was to be brought very near to God.

George Fox worked night and day, no matter what the cost. In the town of Ulvers-ton in England he was dragged out to a mossbank; "a multitude of people follow-

<sup>1</sup> *The Imitation of Christ*, by Thomas à Kempis.

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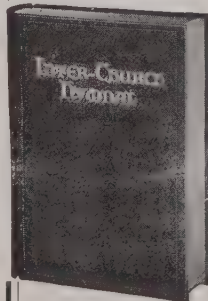
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ing, the constables and other officers gave me some blows over my back with their willow-rods, and so thrust me among the rude multitude, who, having furnished themselves, some with staves, some with hedge-stakes, and others with holm-bushes, fell upon me, and beat me on my head, arms, and shoulders, till they had mazed me, so that I fell down upon the wet common. When I recovered again, and saw myself lying in a watery common, and the people standing about me, I lay still a little while; and the power of the Lord sprang through me, and the eternal refreshings refreshed me, so that I stood up again in the strengthening power of the Eternal God; and stretching out my arms amongst them, I said with a loud voice, "Strike again; here are my arms, my head, and my cheeks." There was in the company a mason, a professor, a rude fellow; he with his walking rule-staff gave me a blow with all his might just over the back of my hand as it was stretched out; with which blow my hand was so bruised, and my arm so numbed, that I could not draw it unto me again; so that some of the people cried out, 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to them all that had persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a minute I recovered strength in my hand and arm in the sight of them all. Then they began to fall out among themselves, and some of them came to me, and said if I would give them money they would secure me from the rest. But I was moved of the Lord to declare to them the word of life, and shewed them their false Christianity, and the fruits of their priest's ministry; telling them they were more like heathens and Jews than true Christians.

"Then was I moved of the Lord to come up again through the midst of the people, and go into Ulverston market."<sup>2</sup>

The church needs men like George Fox today.

May 25

(See Order of Service above)

THEME: *A Hero of Early America* (Memorial Sunday)

PRELUDE: "Meditation," Guilman

HYMNS: "Our God, Our Help," "March on, O Soul, with Strength"

SCRIPTURE: Hebrews 11:1, 8, 24-26

POSTLUDE: "Lord, Speak to Me"

MEDITATION:

EARLY AMERICAN

"Deep-rooted Customs, though wrong, are

<sup>2</sup> From *The Journal of George Fox*. (Everyman's Library. E. P. Dutton & Co.)

not easily altered; but it is the Duty of everyone to be firm in that which they certainly know is right for them."<sup>3</sup> John Woolman wrote these words in his *Journal* or diary twenty years before Jefferson penned the Declaration of Independence.

This early American matched his deeds to his words. He rode horseback through the woods of New York, New Jersey, and New England. He went west by canoe and by foot. The South was visited more than once. These journeys were made in all kinds of weather, even in the wake of a terrible hurricane which felled trees by the thousand and left the woods a mass of twisted timber. Nothing could stop this quiet, eloquent, persistent Christian.

Woolman was one of the first Americans to see that money is not everything. When he began to get rich he was troubled about it. After much thought and prayer he decided to *reduce* his business in order to have time for his family, the cultivation of his own mind, and service to others. "It had been my general Practice to buy and sell Things really useful: Things that served chiefly to please the vain Mind in People. I was not easy to trade in; seldom did it; and whenever I did, I found it weakened me as a Christian,"<sup>4</sup> he wrote in his diary in 1756. This was the principle he followed throughout the remainder of his life.

Long before others were concerned about slavery, John Woolman freed slaves and persuaded others to set them free. He preached in saloons, visited the needy, and worked tirelessly for the improvement of America.

Woolman was against war. When people abused him he did not strike back. Because he "took it" they came to admire and respect him. One day an army officer came to Woolman's house and told him to provide lodging and food for two soldiers. What should he do? He says: "The case being new and unexpected, I made no Answer suddenly; but sat a Time silent, my Mind being inward. I was fully convinced that the Proceedings in Wars are inconsistent with the Purity of the Christian religion: And to be hired to entertain Men, who were then under pay as Soldiers, was a Difficulty with me. I expected they had legal authority for what they did; and, after a short Time, I said to the Officer, If the Men are sent here for Entertainment, I believe I shall not refuse to admit them into my House; but the nature of the Case is such that . . . I told him I could not take pay for it."<sup>5</sup>

After years of service in America, Woolman crossed the Atlantic in the steerage of a sailing vessel. It was an awful voyage. His health had ever been frail, and yet through it all he was a radiant influence on all his fellow travelers. In England he preached and taught in a great many cities and towns, always calling men and women to live simply, dangerously, and winsomely. He died at York in 1772—a great American Christian.

<sup>3</sup> From *Journal* by John Woolman (page 44).

<sup>4</sup> From *Journal* by John Woolman (page 47).

<sup>5</sup> From *Journal* by John Woolman (page 70).

## The Plymouth Passion Play

(Continued from page 20)

invaluable piece of education such an undertaking as this can accomplish for the participants, with its wealth of story material from the Gospels, as well as the very best of the passages to be memorized; for the dialogue follows very closely the words found in the New Testament.

The same is true, in varying degree, for the many who take part. Boys and men assume responsibility especially for the building and erection of the sets; electricians, professional and amateur, work on the lighting; artists or commercial advertisers help design and paint the scenery; while the women held sewing-bees for repairing old or making new costumes.

There is a class in make-up which begins when rehearsals are in progress, and those taking this instruction are prepared to go to work when performances start. Mr. James R. Schlegel, who teaches this—one of our own people, as there is no imported or professional assistance in the usual sense—himself makes up the Christus each night, allowing an hour to do so, and about three-quarters of an hour for the high priest, Caiaphas. Being interested in photography, he also takes very excellent pictures of individual players and groups each year, and these prove to be invaluable for costume and make-up reference the following season.

Wardrobe mistresses find costumes, neatly hanging on a rack built for the purpose and labeled with the name of the character, and help dress those who need assistance. Any necessary repairs are noted, to be taken care of before the next performance.

**S**UCH MINOR DETAILS work themselves out over the years, and each season yields up a host of new suggestions for the next, in order to make the play more effective in every way.

The same is true with the text. The author, Mr. Clarke, is never satisfied with good enough; always there is something better to be had. And his fertile mind is quick to find it out. Each year he very carefully goes over the book, changing a word here or there; often putting in an entirely new scene to lend increasing interest. Also he has ideas always for new settings, which he skillfully sketches, for properties, and costumes. These, combined with suggestions from many other participants, cause the play to continue to grow ever nearer perfection. That is the beauty of such a project, and one of its chief educational values.

Out in the auditorium an enlarged staff of ushers is prepared to do their part in seating the unusual crowd. We do our best to distribute the people, issuing free tickets for each night well in advance. Last-minute comers, without these, may take their chances on finding seats not taken by those with tickets for them. All races and creeds are represented in the audience, and all are equally welcome, to witness with us again the story of the Matchless Life.



# Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

## A. Civil Liberties, Religious and Educational Freedom

**Freedom of Assembly.** A Defense Digest. New York, American Association for Adult Education, 60 East 42nd Street, 1940. 14 p. \$1.00 per copy; 12 for \$1.00.

**The Persecution of Jehovah's Witnesses.** New York, American Civil Liberties Union, 31 Union Square West, 1941. 24 p. Single copies free. "The record of violence against a religious organization unparalleled in America since the attacks on the Mormons!"

**The Story of the Bertrand Russell Case.** New York, American Civil Liberties Union, 31 Union Square West, 1941. 16 p. Single copies free. "The enlightening record of the obstruction by courts and officials of the appointment of Bertrand Russell to a professorship at the College of the City of New York."

## B. Economic and Industrial Issues

**Bibliography of Economic and Social Study Material.** New York, National Association of Manufacturers, 14 West 49th Street, 1940. 20 p. Single copies free.

**DALLAS, HELEN, and ENLOW, MAXINE. Read Your Labels.** Consumer Series No. 2. Public Affairs Pamphlets, No. 51. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 32 p. \$1.00.

**DEWEY, JOHN; DANIELS, JONATHAN; THOMAS, NORMAN; LAIDER, HARRY W., and others. Thirty-five Years of Educational Pioneering—and a Look Ahead.** L.I.D. Celebrates Past Achievements and asks "Where Do We Go From Here?" L.I.D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1941. 32 p. \$1.00.

**FOSTER, WILLIAM TRUFANT. Consumer Loans by Commercial Banks.** Pollak Pamphlet 40. Newton, Massachusetts, Pollak Foundation for Economic Research, 1940. 45 p. Single copy, \$1.00; \$7.00 per 100.

**LOVETT, ROBERT MORSE. The Middle Class and Organized Labor.** L.I.D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1940. 32 p. \$1.00.

**MOULTON, HAROLD G. Fundamental Economic Issues in National Defense.** Washington, D.C., Brookings Institution, 1941. 32 p. \$2.50.

**MYERS, JAMES. Do You Know Labor?** Facts About the Labor Movement. Washington, D.C., National Home Library Foundation, 1940. 139 p. \$5.00.

**Security for Farm Tenants.** Washington, D.C., United States Department of Agriculture, Farm Security Administration, 1940. 13 p. Single copies free.

**STEWART, MAXWELL S. Credit Unions—The People's Banks.** Public Affairs Pamphlets, No. 50. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1940. 32 p. \$1.00.

## C. International Relations, Defense, War and Peace, Democracy

**ACHESON, DEAN, and MARSHALL, VERNE. "Is a Hitler Defeat Essential to the United States?"** *Town Meeting*, Bulletin of Amer-

ica's Town Meeting of the Air, 6:3-25, January 13, 1941. New York, Columbia University Press, Morningside Heights, 1941. \$1.00.

**BIDWELL, PERCY W. If War Comes . . . Mobilizing Machines and Men.** Public Affairs Pamphlets, No. 48. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1940. 32 p. \$1.00.

**The Conscientious Objector and the Selective Training and Service Act of 1940.** New York, Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, 1940. 8 p. \$0.05 per copy; \$1.00 per 100 copies.

**"Defending Democracy in the Home Community." Citizenship and Public Affairs,** January, 1941. Release No. 6. New York, Public Affairs Committee. National Board of the Young Men's Christian Association, 347 Madison Avenue. 8 p. Single copies \$1.00; 12 for \$1.00; 100 for \$5.00.

**DYKSTRA, CLARENCE A.; BOWMAN, ISAHIAH; DRAPER, WILLIAM H., JR. "Will Our Camps Build Citizen-Soldiers?"** *Town Meeting*, Bulletin of America's Town Meeting of the Air, 6:3-29, January 6, 1941. New York, Columbia University Press, Morningside Heights, 1941. \$1.00.

**Footprints of the Trojan Horse.** New York, Citizenship Education Service, Inc., 122 East 42nd Street, 1940. 61 p. \$25. "Some methods used by foreign agents within the United States."

**"The Plain Man Looks at National Defense." Citizenship and Public Affairs,** November, 1940. Release No. 4. New York, Public Affairs Committee. National Board of the Young Men's Christian Association, 347 Madison Avenue. 8 p. Single copies \$1.00; 12 for \$1.00; 100 for \$5.00.

**RAUSHENBUCH, JOAN. Look at Latin America.** Headline Books, No. 27. New York, Foreign Policy Association, 22 East 38th Street, 1940. Twenty-five maps and charts with accompanying text to help you understand our close neighbors.

**The Reuther Plan.** Washington, D.C., National Policy Committee, National Press Building, 1940. 8 p. \$1.00.

**STONE, WILLIAM T. America Rearms.** The Citizen's Guide to National Defense. Headline Books, No. 28. New York, Foreign Policy Association, 22 East 38th Street, 1941. 64 p. \$2.50.

**United States of America vs. Arle Brooks.** Philadelphia, Peace Section, American Friends Service Committee, 20 South Twelfth Street, 1941. 16 p. \$0.05.

**"Women in Defense—the Volunteer." Defense Papers,** No. 3, pp. 4-6, 22. A Guide to Discussion of American Defense. New York, American Association for Adult Education, 60 East 42nd Street, 1941. Single copies \$1.50; \$1.00 in lots of 25 or more.

## D. Migrants, Race Relations, Inter-faith Relations, Auto Deaths

**GALLAGHER, BUELL G. "The American Caste System." Social Action,** January 15, 1941. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, 1941. 38 p. \$1.50.

**Here Today—The Travelers 1941 Book** (Continued on page 39)

## PROMOTION IDEAS

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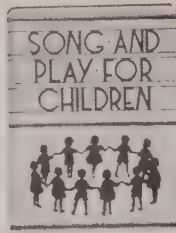
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## Correction

In the article "Modern Versions and Arrangements of the Bible" which appeared in the February issue, the statement concerning *The Complete Bible: an American Translation* by Smith and Goodspeed should have read, "The whole Apocrypha is included," instead of "Parts of the Apocrypha are included."



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**Meditations**

*(Continued from page 5)*

broken the spirit of brotherliness and good will towards fellow-Christians. They look beyond disappointments and present heart-burnings to a day when again they may unite to build together the Kingdom of God.

Let us pray daily and consistently—

That our fellowship with the Father of our Spirits may be so genuine, so contagious that lonely, irritated, troubled souls may somehow be moved to open their hearts to him who unites us all in never failing love.

**Guiding Youth to Beauty**

*(Continued from page 7)*

Sometimes I look up in the sky  
I see the moon away up high.  
She seems to be smiling down at me,  
Through every top of every tree.  
Stars twinkle very bright  
As I walk in the dark of night  
So I can have a little light.  
Oh! this is the place I love to stay  
Where my friend, Nature, has her way!

Written: Nov. 27, 1939

(Used by permission of Stanley and his mother)

Few children have such creative gifts, but most children, with a little encouragement, which should never be forced, can write poetry or prose that is creditable. It takes the self-consciousness of adulthood to suppress the creative urge. Perhaps if children learn to express themselves, there will be fewer repressed and frustrated adults.

Why does the church need to consider the fostering of the fine arts as one of its major tasks? Beauty of character and personality does not just "happen." Life forces itself upon us at every turn and scarcely a day passes but the child or adult has to make choices as to the kind of life he wants to live. The most dominant desire usually wins out. The thing at hand presses in on us, too. Too often we do what is obvious and easy.

The church needs to be concerned with guiding youth to beauty because beauty is an important part of Christian personality and abundant life. Jesus taught the enjoyment of nature and the value of self-expression. Nowhere has the need for beauty been so well expressed as in that time-worn quotation from St. Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Most people find it difficult to appreciate art unless they have received help in appreciation when they are young. The church should concern itself with beauty, not only because it is an important part of the development of Christian personality, but because the home and school, having so many "musts," leave to the church the task of more formal education in the field of Christian culture. Why not face these facts and round out our curriculum to include all the important phases of more abundant Christian living?

Let us, then, from the nursery department up through the entire church school, teach the children the finest church music and interpret it at their age level so that they will grow in appreciation and understanding of this great heritage. Let us hang only the best pictures on the walls of our parish houses, choosing them with great care for the various age levels. Let us make use of the glories of poetry and literature, to enrich our worship. We must never forget to encourage self-expression on the part of the children and young people, or to give them a part in creative study of beauty. We must not fail in this high privilege of guiding youth into paths of beauty!

**Why Go to Summer School?**

*(Continued from page 6)*

too—a fresh outlook on life, deeper insights and better understanding, and a renewed spirit.

All together, I will say (and I speak from experience) that there is no better preparation for church school workers anywhere and no more worth-while experience. The church which sends its leaders reaps benefits a hundred-fold because of the increased skills, the deepened spiritual life, and the rededication of those whom it sends. We started with the question "Why go to summer school?" I hope your question now is, "Where is it and what are the dates?"

*(A list of those conducted in cooperation with the International Council is given on page 16. Information as to many others can be secured from your state, city or provincial councils of religious education, or your denominational board. If you have no address to which to write, send to the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.)*



# What's Happening

❖ THE INTERNATIONAL CONGRESS on Christian Education in Mexico City on July 16-20, 1941 will signalize the fact that the Spirit of Christ in the hearts of men can cut across the boundaries of race and nation.

The theme of the Congress is—"Christian Education and World Evangelization, with special reference to the implications for Christian education, today and tomorrow, of contemporary world conditions."

The purposes of the Congress, as stated by the Committee on Program, are:

"1. *Deeper insight* into the task, the obstacles, and the opportunities which Christian education faces as it goes forward with its part in world evangelism today and tomorrow.

"2. *Practical help* for the work at home. The Congress is international in character and will have delegates from several major sections of the world. Its effort to provide practical help will not, therefore, duplicate that of local conventions and training schools. Instead the Congress will seek to assist delegates in deciding what major emphases should have a place in Sunday school classes and elsewhere where the Christian religion is being taught. And it will try to point to some of the more effective plans which may be used in extending and improving Christian education in every country.

"3. *Renewed inspiration* to teach the Christian religion in such a day as this. . . . The delegates to the Congress will find their faith and courage renewed and strengthened (a) by the worship, the music, and the addresses in the general sessions, (b) by the helpful discussions in the sectional conferences, and (c) by the fellowship with persons from many lands. In this fellowship may be found one of the greatest values of the Congress."

Any person wishing a leaflet of information should write to his denominational board, his interdenominational agency, or to the sponsoring organization, the World's Sunday School Association, 156 Fifth Avenue, New York, N.Y.

❖ **BOYS AND GIRLS WEEK** for 1941 will be observed April 26 to May 3. The movement is observed annually in hundreds of communities throughout the United States, and in many other countries as well. The purpose of the Week is to focus attention of the community upon boys and girls—upon their problems, activities, and training—and to enlist the cooperation of all agencies and individuals in a year-round program for the development and preservation of character in the coming generation. Free material can be secured from Room 950, 35 E. Wacker Drive, Chicago.

## Personal Notes

❖ **ABBOTT BOOK**, for fifteen years director of religious education at Union Avenue Christian Church in St. Louis, has tendered his resignation, effective June 1. Mr. Book has been very active in denominational and inter-church organizations as well as in his

local church, and has served on important committees of the International Council. He was elected president of the Missouri Church and Sunday School Council in 1939. One of his outstanding activities has been the collection and interpretation of religious pictures. He has a personal collection of some 3,000 reproductions beside the very fine group owned by his church.

❖ **MISS HARRIET G. YATES**, for nine years Field Worker of the Universalist General Sunday School Association and more recently General Field Worker for the entire denomination, resigned her position on January 1 and on February 14 was married to Rev. Edgar R. Walker. Mr. Walker is pastor of the Pullman Memorial Church, Universalist, of Albion, New York, and editor of the denominational adult religious education quarterly, *The Helper*.

❖ **MISS S. EMILY PARKER**, the representative of the United Christian Youth Movement on the Foster Parents' Plan, is to be married on March 28 to Mr. Albert Simon of Baltimore, Maryland. The wedding, using the Quaker ceremony, will take place at Pendle Hill, Pennsylvania.

❖ **THE AMERICAN BIBLE SOCIETY** recently elected Rev. G. A. Hobart Sheppard, D.D., to the Secretaryship of the Dallas Division of their Haven Memorial Agency for work among the colored people of the United States. He will be responsible for distribution of the Scriptures on a missionary basis to Negroes in five states.

## Coming Events

### Meetings of Interest to Leaders in Christian Education

#### APRIL

- 17-19 Conference on Christian Family Life, Chicago
- 21-22 Conference, United Stewardship Council, Harrisburg, Pennsylvania
- 21-26 Meetings of Committees of International Council of Religious Education, Chicago
- 22-23 Board of Christian Education, Evangelical and Reformed Church, Annual Meeting, Philadelphia
- 22-24 76th Iowa State Convention, Cedar Rapids

#### MAY

- 1-7 International Convention, Disciples of Christ, St. Louis
- 4-12 73rd Annual State Sunday School Conventions of Nebraska: Sidney, Hastings, Columbus, Auburn
- 20-25 Northern Baptist Convention, Wichita, Kansas
- 22 General Assembly, Presbyterian Church, U.S.A., St. Louis
- 22 General Assembly, Presbyterian Church, U.S., Montreat, North Carolina

## State and County Council Happenings

❖ **WEEKDAY RELIGIOUS EDUCATION** in Pennsylvania has received a new impetus

through a recent interpretation of the law regarding released time from public schools which permits this time to be "staggered." Dr. Hass, Superintendent of Public Instruction for the state, wrote the following opinion to a committee composed of Prof. Donald R. Gorham, Dr. C. A. Hauser and Prof. O. F. Nolde: "In my judgment the opinion of the Department of Justice can be interpreted to permit a staggering of the time released for religious education. However, in my opinion, should the time released be staggered, the same amount of time must be made available to all pupils to use or not to use freely as they desire for religious education." This statement clarifies a point which has been in doubt for many years.

❖ **THE MASSACHUSETTS COUNCIL of Churches** recently created a committee on Military Training Camp Service, and the constituent denominations of Massachusetts provided funds for executive leadership for six months. Rev. John Malick, formerly of Cincinnati, Ohio, is to be field director of the committee. His duties will be to act as liaison officer between the denominational groups in the state and their local churches in the training camp areas, to make contacts between the chaplains and personnel officers in camps and church groups and to offer a supervising and coordinating service to churches located near camps.

❖ **AT THE ANNUAL MEETING** of the New York State Council of Churches in January, Dr. Howard V. Yergin, State Executive of the Presbyterians, was re-elected for the fourth year as president. Forty-eight program recommendations were approved by the Council, including plans for laying the foundation in New York state for the United Christian Education Advance.

❖ **COMPLETION OF THE merger** of the former Ohio Council of Churches and the Ohio Council of Religious Education marked the recent annual meeting in the election of a new president and a twelve-member Administrative Committee for the combined organization—the Ohio Council of Churches and Religious Education.

❖ **AT THE JANUARY MEETING** of the Maine Council of Churches, Miss Marion Ulmer, who has ably served in the office of the Council for several years, was named as Acting Executive Secretary of the Council.

❖ **THE ANNUAL MEETING** of the Michigan Council at Lansing in January was a significant one. Reports indicated the expanding work of the Council. A surprise of the meeting was a vigorous plan worked out by the laymen in the Washtenaw County Council to guarantee \$500 a year for five years to undergird the work of the state councils. Other counties were working on similar plans. Here is a case where the man bites the dog. The laymen told the state secretary that they thought this was their job and they ought to relieve him of that much responsibility for creative work in the field.

# Current Feature Films ★★★★★

**Adam Had Four Sons** (Col.) Warner Baxter, Ingrid Bergman, Susan Hayward. *Drama*, about a motherless family through depression and war (1907-18), with the loyalty and sacrifice of a governess holding the strands together. . . . An unassuming but always interesting film, with excellent performances. Sensitiveness in direction and ethical quality to be commended. **M,Y**

**Americans All** (The March of Time) *Pseudo-documentary*, portraying share various immigrant strains have had in American life, indicating their attitude toward defense program. . . . Its message: good immigrants back defense program to hilt. There are a few "5th columnists." *Interesting, but misleading in implication that opponents of lease-lend are unpatriotic.* **M**

**Back Street** (Univ.) C. Boyer, R. Carlson, F. McHugh, M. Sullivan. *Drama*, based on Fannie Hurst novel about the woman who gives up everything to live in oblivion as mistress of banker. . . . Emphasizes selfish and demanding nature of the man, thus becoming convincing argument for regular relationships. It is *ably presented, soberly sentimental.* **M**

**Come Live with Me** (MGM) Ian Hunter, Hedy LaMarr, J. Stewart. *Comedy*. Refugee marries struggling writer to avoid deportation until her fiancé may obtain divorce. But she gets to know her writer, with obvious results. . . . Fantastic story, with a few good comedy sequences but with a sentimental finish almost too much to take. *Entertaining—only in spots.*

**\*Fantasia** (Walt Disney Productions) *Picturized concert*. Eight famous musical compositions set in color and motion as they appeared in minds of Disney artists—different treatment for each, from abstraction to straight Mickey Mouse. . . . Unless you insist on own mental pictures for your music, you cannot fail to enjoy most of the numbers. More fluidity of movement than in past cartoons, and new method of recording a definite advance. A few scenes probably terrifying for very sensitive children. *Excellent.* **M,Y,C**

**Girls Under 21** (Col.) Bruce Cabot, Rochelle Hudson, Paul Kelly. *Social drama*. Four tenement girls dip into petty crime, are reformed by young teacher, himself a product of the neighborhood, who puts them on their honor. . . . Real villain—sordid environment—is set forth, but there is no suggestion that anything should be done about it; hence, film, unpleasant in itself, is *inconclusive as social document.* **M**

**Hell's Angels** (Reissue of Howard Hughes film made in 1930) *Metodrama* of "birth of R.A.F." Brothers help bring down zeppelin over London, bomb munitions dump in Germany, die rather than reveal military secrets to foe. . . . Since this is one of the earliest talkies, with overdone gestures, spasmodic action of silents, it is *interesting chiefly as curio.* **M,Y**

**High Sierra** (War.) *Melodrama*. Paroled gangster is offered chance at big hold-up. It comes off, but he is chased into mountains

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

to inevitable doom. . . . Despite story's rambling, there is real craftsmanship in its presentation. But sympathy with which gangster and girl are portrayed makes film *unethical.*

**Honeymoon for Three** (War.) George Brent, Osa Masson, C. Ruggles, A. Sheridan. *Comedy*. Farcical experiences of a popular lecturer-novelist as he seeks to avoid woman fans and square himself with his secretary during two-day lecture stop. . . . It is all utterly ridiculous, but it's also a lot of fun. **M,Y**

**International Forum** (Col.) Wm. L. Shirer, D. Thompson, Linton Wells, Wythe Williams. *Conversation* among radio commentators on the peril facing the U.S. and the need for immediate action. First of a projected series on current problems. . . . Neither forum nor round-table, as advertized, since participants agree in bluntly espousing intervention and belittling its critics, thus intimating that such opinion is unquestioned. Technically awkward. *Partisan.*

**The Invisible Woman** (Univ.) J. Barrymore, V. Bruce. *Comedy*. Eccentric professor invents process of making folks invisible, then hires girl to try it out. . . . Trick photography has been used effectively in this novelty. If you're in an imaginative, irresponsible mood, you'll find it *very fantastic, very funny.* **M,Y**

**The Lady Eve** (Par.) C. Coburn, H. Fonda, B. Stanwyck. *Comedy*. Young, naïve explorer falls for card sharpess. Finding her out, he flees only to meet her again in guise of English lady and, not recognizing her, to marry her. Discovering the truth is hard on him, but she succumbs to her charms. . . . This is a brilliantly produced comedy, with new uses of the camera and a satiric touch that is most adult and welcome. But—for the average audience—the satire will probably be lost and only the suggestiveness remain. *For those who know how lightly it is to be taken.* **M**

**Land of Liberty** (Sponsored by Motion Picture Producers and Distributors of America) *Historical*. Shots from various features and newsreels, edited to present highlights of American history in terms of a struggle for liberty. . . . An interesting venture, suggest-

ing further uses of method. As real definition of liberty, or look at cause and effect, it fails, however, somehow implying that outstanding events were all simply part of one effort to achieve liberty. *As a pageant, entertaining.* **M,Y,C**

**Maisie Was a Lady** (MGM) Lew Ayres. Ann Sothern. *Comedy*. Again the stranded show girl with the heart of gold happens into a family needing her treatment to bring them to better selves. . . . *Thin of story, but unassuming and entertaining.* **M,Y**

**Michael Shayne, Private Detective** (Fox) Lloyd Nolan. *Detective*. Commissioned to guard superior's daughter, sleuth solves murder, uncovers crooked gambling ring. . . . With interesting minor characterizations, this is *better than average detective film.* **M,Y**

**Play Girl** (RKO) J. Ellison, Kay Francis. *Drama*. Middle-aged "gold digger" takes on young girl to help in her breach-of-promise racket. The girl falls in love; the older woman reforms. . . . There's supposed to be some sort of moral here, no doubt, but tenor of whole is unpleasant. *Trivial.*

**\*Power and the Land** (U. S. Dept. of Agriculture; released by RKO) *Documentary*. Life on an Ohio farm, then the contrast when the community forms a co-operative, borrows funds from R.E.A. and builds own power line. . . . This film may be obtained free by local exhibitors from RKO. Magnificently done; director has obtained realistic portraits of everyday people at work; photography and music give beauty and meaning to whole. *A laudable effort to promote social realization.* **M,Y,C**

**Six Lessons from Madame LaZonga** (Univ.) Leon Errol, Lupe Velez. *Farce*. A cowboy band, a swindler and his honest daughter, gangsters—all help the lady rescue her Havana night club. . . . *Tiring slapstick.*

**Tall, Dark and Handsome** (Fox) Milton Berle, C. Greenwood, Cesar Romero. *Comedy*. Gangster, known as killer, meets girl who objects to his calling. But it turns out he's really just locked his victims up in the cellar. . . . When it is busy as a burlesque of gangsters and gangster films, it is good comedy; when the romance goes serious in a string of clichés, it palls. *Mildly amusing.* **M**

**Texas Rangers Ride Again** (Par.) B. Crawford, Ellen Drew, J. Howard, M. Robson. *Western*, brought up to date. Disguised as bandits, rangers trace cattle thieves by radio to complaining ranch itself. . . . Played mostly as farce, with characterizations to take it out of class of usual western, but with obvious plot to detract. *If you like westerns, good.* **M,Y**

**Tobacco Road** (Fox) Charles Grapewin. E. Patterson, M. Rambeau, G. Tierney, Wm. Tracy. *Comedy*, based on novel and play, with profanity erased and crude habits of "poor whites" altered. A picture of degeneracy of land and people in a worn-out region of the South. . . . Not the stirring film "Grapes of Wrath" proved to be, largely



because of the lack of dramatic interest and the fact that people are less sincere and inspiring. Laughter at the victims strikes the wrong note. However, portrayal of shiftlessness shows through the comedy; the photography is imaginative; as a whole, film is excellently interpreted. **M**

**Virginia** (Par.) M. Carroll, S. Hayden, Carolyn Lee, F. MacMurray. *Drama.* Actress, broke, returns to sell family plantation. Newly awakened appreciation keeps her veering between hereditary values and trivial modernity of rich "Yankee" neighbors. . . . Rambling story lacks cohesion, but in the end the values are right and the beautifully photographed background (in color) and warmhearted incidental scenes make it *pleasant entertainment*. **M,Y**

**Western Union** (Fox) *Western*, set against background of stringing of first telegraph line west, with a reformed bandit proving his worth when guerillas threaten the project. . . . Magnificent photography in technicolor of scenery and the trek across the plains. Convincing story and performances make characters people, not types; careful attention to detail. *An excellent western*. **M,Y,C**

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

**The Unforgiving Debtor**—1 reel, 16mm. Sound. Rental, \$3.00.

This is a drama which parallels Jesus' parable contained in Matthew 18:23-34. The costumes are accurate, the acting restrained and excellent; the enunciation and tone of the actors also good. This film is recommended in connection with the study of the parables of Jesus or to stimulate consideration of personal relationships. Suitable for all ages from junior up.

**RATING:** Content: *Good* Technical quality: *Good*

Available from: Harmon Foundation, 140 Nassau Street, New York, N.Y.; Ideal Pictures, 28 E. Eighth St., Chicago, Illinois; Religious Film Cooperative, Emory University, Georgia.

**The Earth and Its Seasons**—1 reel, 16mm. Sound. Rental, \$1.50.

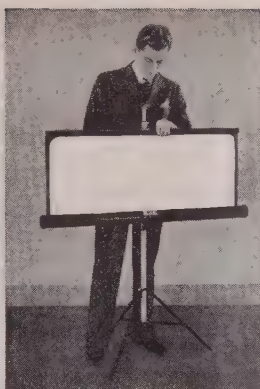
Good pictorial presentation of causes of change of seasons, i.e., the tilt of the earth on its axis, rotation of the earth, path around the sun, etc., accompanied by vocal explanation which is clear but not pleasing. Suitable for science classes under high school age and perhaps for certain nature units in the church school curriculum. May possibly be used for purposes of comparison and contrast with study of the nature psalms.

**RATING:** Content: *Good* Technical quality: *Good*

Available from: Ideal Pictures Corp., 28 E. Eighth Street, Chicago, Ill.; Bell & Howell, 1801 Larchmont Avenue, Chicago, Ill.

**The City**—3 reels, 16mm. Sound (31 min.). Rental, \$15.00.

Documentary film produced by Pare Lor-



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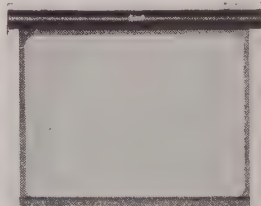
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enz, expounding the fact that city overcrowding can be overcome by developing small city communities in the country. Slum clearance. Presents the contrast between the pattern of life produced by our topsy-like modern cities, and that which could be if they were designed for the needs of man and his children.

It is not the province of the film to suggest how this change might be brought about, but to give an experience of the two. This it does most effectively, giving a particularly vivid feel of the personality-destroying rush, turmoil, and brutality of the present big city. Stopping the film at the end of this section would provide an interesting setting for group worship. The film is well-done technically, and useful for young people and adults who have a concern about social problems, and more specifically about the problem of housing. The sound effects seem better in a fairly large room.

Available from: Samuel A. Datlowe, 729 7th Avenue, New York; College Film Center, 59 E. Van Buren St., Chicago, Illinois (restricted to churches charging admission).

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# New Books

**Reality and Religion.** By Henry P. Van Dusen. Hazen Book on Religion. New York, Association, 1940. 88 p. 50 cents.

This last of the twelve Hazen Books is a thoroughly satisfactory climax to that remarkable series. It is addressed primarily to young adults seeking the facts about the Christian religion, but its reading is a thrilling experience for anyone who would view the whole field of the Christian enterprise in brief compass in the light of the present crisis.

"Religion," says the author, "is a relationship between two realities or sets of factors—man's self and a Beyond." He begins with a searching discussion of the everyday experiences of people which bring them a sense of wonder about life and the universe, and goes on to speak of Jesus' underlying convictions on these points which have led to the Christian movement. Citing the functions of the church through the ages as five—custodian of the values of the past, focal center for corporate life, seedplot of creative revolutionary forces in society, spiritual confidant and sustainer and friend of ordinary folk, promise of the ultimate destiny of mankind's pilgrimage—the author then points to the magnificent opportunity of the Christian church in our present crisis-torn world.

L. H.

**The Bible Speaks to Our Generation.** By Frank Glenn Lankard. New York, Oxford University Press, 1941. 201 p. \$2.00.

Dr. Lankard shows that though the Bible is an ancient book and thus might be ruled out, it has a unique and needed message for men of today. He finds this message in the Bible's appeal to beauty, in the nature of its contents, in its presentation of the central place of God and the march of human events as an expression of his will. In its discussion of human nature, of the psychological problems of adjustment and release, of loyalty, of sin and recovery, of the challenge of Jesus to our ways of life, and of building a life philosophy, the author deals with many of our most profound modern problems in terms of what the Bible offers in their solution. The final chapter deals with ways of using the Bible. Questions for discussion and book lists make the book usable in classes for young people and adults.

P. R. H.

**Man's Search for Himself.** By Edwin Ewart Aubrey. Nashville, Cokesbury, 1940. 222 p. \$1.75.

A multitude of insights from deeply thoughtful living and thinking have gone into the making of this book which the author modestly terms as "an attempt to sketch the outlines of a Christian doctrine of man." Dr. Aubrey has marshalled facts and viewpoints from modern psychology, sociology, and philosophy and the history of Christian thought as they bear upon this problem.

Human beings are inevitably solitary despite the insight of the social psychologists that they derive their personalities from the social group. Man seeks a center about which

to organize his life and also freedom. So does the social group. The message of Jesus Christ "that the love which seeks to reach beyond justice into the life of another and to seek with that other person a creative fellowship in the Kingdom of God" shows the Christian basis for the solution of this problem. That which the Church has spoken of through the ages as the Holy Spirit—the bond between the Father and the Son—can thus become both the "bond of social cohesion and the basis of individualism." This book will repay careful reading, in particular the chapters on "Community," "Integration" and "Freedom."

L. H.

**Let's Understand Each Other.** By Eleanor Rowland Wembridge. New York, Womans Press, 1940. 321 p. \$2.50.

Psychology made as interesting as a story book. In fact, it is a story book, the major content consisting of human interest stories, each of which embodies and illustrates the operation of some psychological principle, factor, or "drive." The "three great drives" so treated are the ego, sex, and parent-child. Satisfaction and frustration of these drives, and their relationship to social mores, are interpreted through brief paragraphs and discussion questions, and are fully illustrated by case stories.

H. C. M.

**Science, Philosophy and Religion.** A Symposium. New York, Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., 1941. 443 p. \$1.50.

This book contains the papers—twenty-four of them—presented last September at the Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life. The messages are as varied as one could expect from such a collection, and as uneven in value in relation to the purpose of the conference, but there is much meat in the book. The unique contribution of the conference seems to have been in the fact that it revealed that scientists and philosophers have more in common than sometimes seems to be the case and that they are not—at least right now and forever more—as much absorbed each in his own small compartment of truth as is sometimes charged against them. Future conferences are being planned to go on from here.

P. R. H.

**Child Psychology.** By Arthur T. Jersild. New York, Prentice-Hall, Inc., 1940. 592 p. \$3.00.

This is a revision of Professor Jersild's standard text in child psychology. There are new chapters on growth, child interests, imaginative activities, and moral and religious concepts. The chapter on religion does not pretend to be exhaustive, and will probably offer little that is new to the workers in that field. It is significant primarily in the fact that so careful a student as Professor Jersild adds to the second edition of his book

a carefully prepared chapter in this field. The entire book is carefully documented. It brings together the findings of a large part of the recent research in the field of child psychology.

M. A. J.

**Units of Work and Centers of Interest in the Organization of the Elementary School Curriculum.** By Sadie Goggans. New York, Teachers College, Columbia University, 1940. 140 p. \$1.60.

One of the volumes in the "Contribution to Education" series of Teachers College, this study considers the differences between the "Units of Work" approach to curriculum and the "Centers of Interest" approach. In general, the writer describes the "Units of Work" type of organization as organization determined by the content of subject matter to be studied, and the "Centers of Interest" type of organization as organization determined by the basal and persistent interests of children.

**Camping in a Democracy.** By Harvie J. Boorman and others. Character Education in the Summer Camp VII. New York, Association, 1941. 52 p. 85 cents.

The seventh in a series of monographs giving the records of Camp Seminars held in recent years at George Williams College, Chicago. This one deals with developing a more adequate program for older campers; facilitating the democratic process in camp; stimulating creative experience in campers, and camps and other community agencies.

**What Does Jesus Expect of His Church?** By Sam Higginbottom. New York, Revell, 1941. 128 p. \$1.25.

Wise and stimulating reminiscences of a significant year of church visitation throughout his constituency by the moderator of the Presbyterian Church in the U.S.A., a noted missionary on furlough from India.

**The Passing of the Saint.** By John M. Mecklin. Chicago, University of Chicago Press, 1941. 205 p. \$2.00.

Against the backdrop of present world problems the author sets the stage for reviewing some of the great saints of the church, the reasons for their rise, and of their passing, and the possibility that in an emergency the saint may "once more come into his own."

**Wisdom and Folly in Religion.** By Joseph Haroutunian. New York, Scribner's, 1940. 174 p. \$2.00.

These words from the Introduction: "The writer has gone far toward the accomplishment of two tasks which are but one for him. The first of these is the effort to make explicit and to interpret in Christian terms the implicit religious content of the modern mind . . . which has been sadly disappointed with the gospel of self-salvation. . . . The second is that of stating afresh the faith of the Reformers which modern Protestantism sets forth in pale images when it does not pervert it."



**Primitive Faiths.** By Elizabeth Stone MacDonald. Boston, Beacon Press, Inc., 1937. 47 p. \$5.00.

This is the pupil's work book of the introductory unit in a series of brief reviews of what our neighbors believe. It traces in story and picture the primitive faiths, beginning with the Neanderthal race.

**Personalism and the Problem of Evil.** By Floyd Hiatt Ross. Yale Studies in Religion. Number II. Yale University Press. \$1.00.

A study in the Personalism of Bowne, Knudson, and Brightman of Boston School of Theology, with special reference to the problem of evil.

**Doctoral Dissertations by American Universities.** Edited by Edward A. Henry. 1939-1940. Number 7. New York, H. W. Wilson, 1940. 126 p. \$2.00.

The seventh in a series of annual classified lists of theses which have become standard reference books.

## Books Received

\***THE ANNALS**, edited by Thorsten Sellin. Children in a Depression Decade. The American Academy of Political and Social Science. 50 cents.

**BASKETBALL**, by James Naismith. Association. \$2.00. The story of basketball, its aims and objectives, by the man who invented it fifty years ago. It is estimated that basketball has more players and spectators than any other sport in the United States.

†**CAMPING IN A DEMOCRACY**, by Harvie J. Boorman and others. Character Education in the Summer Camp VII. Association. 85 cents.

\***CAN A RELIGIOUS DEMOCRACY SURVIVE?**, by Gaines S. Dobbins. Revell. \$1.50.

**CHECKERS**, by Millard Hopper. A. S. Barnes. \$1.00.

†**DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES**, edited by Edward A. Henry. 1939-1940. Number 7. H. W. Wilson. \$2.00.

\***FORTY YEARS WITH RUSSIANS**, by Ethan T. Colton. Association. \$2.00.

†**GUIDE TO BIBLIOGRAPHIES OF THESES**, compiled by Thomas R. Palfrey and Henry E. Coleman, Jr. United States and Canada. Second Edition. American Library Association. \$1.25.

\***LARRY. Thoughts of Youth.** Association. 50 cents.

†**LET'S UNDERSTAND EACH OTHER**, by Eleanor Rowland Wembridge. Womens Press. \$2.50.

†**THE PASSING OF THE SAINT**, by John M. Mecklin. University of Chicago Press. \$2.00.

**PROCEEDINGS OF THE WHITE HOUSE CONFERENCE ON CHILDREN IN A DEMOCRACY.** Washington, D.C. January 18-20, 1940. United States Government Printing Office. 25 cents. The complete record of the White House Conference sessions of January 18-20, 1940 "concerning the aims of our democracy for its children and the dependence of our civilization upon the bodily health, the mental vigor, and the integrity and moral fibre of the younger generation."

\***PUERTO RICA.** In Pictures and Poetry, by Cynthia Pearl Maus. The Caxton Printers. \$2.50.

**ST. MARK IN CURRENT ENGLISH**, by Mary L. Matheson. The National Council of Religious Education of Australia. 6d.

\***THE SOVIET POWER**, by Hewlett Johnson. The Socialist Sixth of the World. International Publishers. 35 cents.

\***A STUDY OF THE RELATIONSHIPS BETWEEN CERTAIN ASPECTS OF PARENTAL BEHAVIOR AND ATTITUDES AND THE BEHAVIOR OF JUNIOR HIGH SCHOOL PUPILS**, by John Peyton Anderson. Columbia University. \$2.10.

**TRAINING FOR THE LIFE OF THE SPIRIT.** (Anonymous). Harper.

\***WHAT IT TAKES TO MAKE GOOD IN COLLEGE**, by Samuel L. Hamilton. Public Affairs Committee, Inc. 10 cents.

\***WHAT PRICE ALCOHOL**, by Robert S. Carroll. Macmillan. \$3.00.

\***YOUTH'S COURTSHIP PROBLEMS**, by Alfred L. Murray. Zondervan. \$1.35.

## Where Are the Facts?

(Continued from page 33)

of Street and Highway Accident Data. Hartford, Connecticut, Travelers Insurance Company, 1941. 36 p. Single copies free.

**RYAN, PHILIP E.** *Migration and Social Welfare.* New York, Russell Sage Foundation, 1940. 114 p. \$5.00. An approach to the problem of the non-settled person in the community.

**STERLING, DONALD M.** "Toward Christian-Jewish Understanding." *Social Action*, November 15, 1940. New York, Council for Social Action, Congregational Christian Churches, 289 Fourth Avenue, 1940. 39 p. \$1.50.

### E. The Liquor Traffic

*The Alcohol Problem.* Chicago, National Forum, Inc., 1940. (Second Edition) 96 p. \$75.

**CALDERWOOD, W. G.**, compiler. *Temperance Facts.* Minneapolis, Minnesota, Minnesota Temperance Movement, 204 Hodgson Building, 1941. 96 p. Single copies \$25.

**WARNER, HARRY S.** "Slump and Resurgence in Liquor Culture." *The International Student*, 33:77-89, January, 1941. Washington, D.C., The Intercollegiate Association for Study of the Alcohol Problem, 100 Maryland Avenue, N.E. \$1.00.

### F. Youth

**HAMILTON, SAMUEL L.** *What It Takes to Make Good in College.* Public Affairs Pamphlets, No. 53. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 32 p. \$1.00.

**HOLLAND, KENNETH, and BICKEL, GEORGE L.** *Work Camps for High School Youth.* Washington, D.C., American Council on Education, 1941. 28 p. \$25.

**KINCION, FRANK and LANDIS, BENSON Y.** *Youth—Religion Democracy.* A Manual for Youth Round Tables. New York, National Conference of Christians and Jews, 300 Fourth Avenue, 1940. 51 p. \$25.

*Next Steps in National Policy for Youth.* Washington, D.C., American Council on Education, 744 Jackson Place, 1941. 18 p. Single copies free. Recommendations of the American Youth Commission of the American Council on Education.

## Christian Family Week

(Continued from page 17)

of Church Women work through a Joint Committee on Christian Family Life. That Joint Committee saw such possibilities in a general observance

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of Christian Family Week, that the plan is being experimented with this year. If it proves fruitful the Committee will recommend to the respective Councils a regular annual observance sponsored by all the Councils.

*Journal* readers are urged to try out the plan this year, report results and help lay the basis for such a regular observance. Following are suggestions which might guide in planning such an observance in the church and church school:

1. A sermon on the Christian family either or both Sundays.

2. A conference of church school teachers and parents on "The Shared Task of Home and Church." *International Council Bulletin* 423, *Home and Church Work Together* (price 15 cents), would be helpful.

3. Consideration of family relationships and responsibilities in church school classes either or both Sundays.

4. Observance of one or more special "home nights" during the week, such as: Home Play Night; Family Council Night; Family Church Night; Home Improvement Night; Family Budget or Stewardship Night.

5. A Family Night at the church with dinner, fellowship, and discussion of family life.

6. One or both Sundays observed as Family Pew Day or Family Day in church, encouraging families to sit as groups. Appropriate features can be planned to recognize special families, such as those who are all present, the largest family present, etc.

7. Planning and conducting of "home dedication services" for families which have moved or for any family so desiring.

8. A poster project on Family Ideals undertaken by some of the classes.

The May issue of the *International Journal* will feature the Christian home in a number of articles. Thus it will provide source material, guidance, and enrichment for the foregoing suggestions. The *Journal* will be glad to correspond with any pastors, directors, or other church leaders planning such an observance.



# ... Finally ...

## The Journal this Month

WHAT SHALL WE DO this summer? seems to be the theme of a good deal of the material in this number. Attendance at a summer school of religious education is strongly suggested in the article by Mrs. Nelson and in the list of some of the many conferences available. Work in vacation church schools and in other summer projects is recommended by Miss Widber.

For those who must remain at home and work in their local churches, there is inspiration for equipping the nursery and kindergarten rooms, for beginning a program which will bring the

beauties of the fine arts to church school children, or even for thinking about an all-church passion play such as that held at the Plymouth Church. A part of such a play could be given at Christmas time and other scenes added at Easter, until your church too builds up a tradition of an outstanding dramatic interpretation of the life of Christ. And if you are suddenly called on to substitute in a class this summer, you will find it useful to remember some of the games described by Mr. Welty in "Painless Pedagogy."

This covers nearly everything except Mr. Yard's discussion of race, which deserves thoughtful reading by all.

## A Special Number Next Month

THE MAY NUMBER is to be one of those "special issues" of the *Journal* which are attracting so much attention. It will deal with the Christian Family and will contain articles by L. Foster Wood, Hornell Hart, E. T. Dahlberg and Harry C. Munro, all of whom are experts in the field of family relationships. There will also be two descriptions of church programs of parent education, and a statement of the importance of the family in the state written by Katherine Lenroot of the Children's Bureau, U.S. Department of Labor.

Be sure to order extra copies for use in your adult classes, parents' groups and parent-teacher associations.

## One of Us

C. MELVILLE WRIGHT



THE MOST TIRELESS ADVOCATE in the United States of a united movement of Protestant laymen is probably C. Melville Wright, who is now serving on the staff of the International Council.

In all his work in local churches he has been most effective in interesting the laymen in personal religious education and in responsibility for community welfare. More recently he has been leading them to consider what they can do on a national scale to bring religious influences to bear on the "spiritually illiterate."

Mr. Wright was born in Madoc, Ontario about half a century ago. He graduated from Knox College, Toronto University in 1910 and became a Presbyterian minister. For five years he was a pioneer missionary in British Columbia and for three years was national secretary of high school boys' work for the National Council of the Y.M.C.A. in Canada. He then went to the Bloor Street church in Ontario as director of religious education, where he stayed for ten years, going then to a similar position at the Munn Avenue Presbyterian church in East Orange, New Jersey.

In 1936 Mr. Wright began to give major attention to work with the laymen of New Jersey and interested them in undertaking summer projects to "reach the unreached." The Laymen's

Commission of which he was executive secretary merged with the New Jersey Council of Religious Education and he has been on its staff since that time, now giving half-time to the work of the Commission.

Through the Laymen's Commission he has directed the most outstanding experiment in recent years in the extension of Christian education to children who would not otherwise receive it. This is done primarily through summer projects supported and directed by the laymen in the communities concerned, on an interdenominational basis. In 1937 there were twenty-three such centers in New Jersey, with 1,822 children enrolled. In 1940 there were sixty-seven centers with 5,528 enrolled.

With the merger of the National Protestant Laymen's Commission and the Crusade for Christian Education, Mr. Wright became Associate Director of the Laymen's Crusade for Christian Education and will devote half his time to this work. His duties will be primarily those of interpreting to lay groups ways and means whereby they can "reach the unreached" in their respective communities. This work is very close to Mr. Wright's heart and he never loses his optimistic belief that great things will be accomplished. Laymen throughout the country respect his leadership and look forward to co-operating in a real "Advance" in the extension of religious education.

The meditations on page 5 were written by Mr. Wright and indicate the strong religious motivation of his unceasing activities.

## Annual Meeting Brevities

ALL NINE MEMBERS of the Board of Christian Education of the Church of God attended the meetings this year . . . . One humorous editor, referring to the famous educational hen cited on this page last month, said that he believed the identical hen had been served him in a Chicago restaurant during the meeting. . . . It took a *Who's Who* of five and a half pages to print the names and positions of the 209 persons who were listed as taking part in the programs of the professional advisory sections of the Council . . . . Members of the Council staff left their desks at 203 N. Wabash at the end of the week before the week of the meetings and returned, feeling somewhat like strangers, the Tuesday after . . . . We claim the ribbon for consecutive attendance at the Annual Meeting for J. Kirkwood Craig with an unbroken record since 1924, he having missed only 1923. If anyone has a better record we would like to know of it . . . . A more formal account of the meetings is given in page 3.

## A Hint for Others

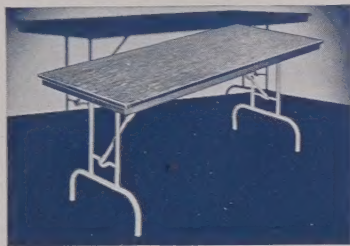
HERE IS A business man who expresses his feelings toward the *Journal* in a unique and practical fashion: "As my wife and I read the *Journal* we are constantly saying, 'So-and-So would enjoy that article.' We don't want to tear up our copy so I am enclosing check for three copies to come to me for this purpose. Perhaps we can secure some direct subscriptions by our samplings."



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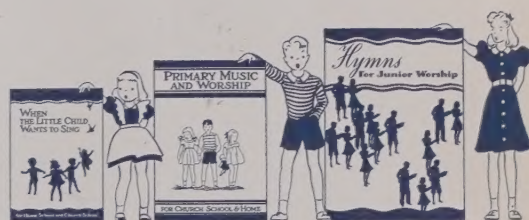
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